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DEMOSTHENIS<sup>E</sup>. Philippicae I-1

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THE PHILIPPICS

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## PREFACE.

As the plan of this edition seems sufficiently indicated by the general character of the series of which it forms a part, a few words of explanation will suffice by way of preface. To the three genuine speeches of Demosthenes contained in this Part of Vol. I. the Fourth Philippic has been added for the sake of completeness, and in compliance with the example set by many editors. The text is that of Bekker's stereotyped edition, published in 1854 by B. Tauchnitz, which has been implicitly followed, except in some few instances where reasons have been assigned for the changes made. In other speeches, where matter purely critical will be more in place than in the present volume, it will probably be necessary to depart from Bekker's text more frequently, as I cannot but think that his deference to the unsupported authority of MS. S has been carried to an extent which seriously impairs the value of his last recension. In the mean time changes of the text have been sparingly made, and the readings of the best MSS. and conjectures of critics noticed only where they were likely to be interesting.

It only remains for me to acknowledge my obligations to the editions of Sauppe, Westermann, Franke, and Redhaultz, which I have had before me throughout; and especially to Mr. Shilleto's edition of the *De Falsâ Legatione*. The numerous

## PREFACE.

references in the notes will suffice to show how much this edition owes to that admirable work. The abbreviations used in referring to Grammars and Editions are not likely to present any difficulty. It is only necessary to say, that by 'Bekk. st.' is meant Bekker's stereotyped edition ; and by 'Bekker,' the edition of 1824 contained in Bekker's 'Oratores Attici.'

*March, 1868.*

# ΔΗΜΟΣΘΕΝΟΥΣ

## ΚΑΤΑ ΦΙΛΙΠΠΟΥ Α.

**ΥΠΟΘΕΣΙΣ.** Κακῶς ἐν τῷ πολέμῳ τῷ πρὸς Φίλιππον οἱ Ἀθηναῖοι φερόμενοι συνελθούσιν εἰς ἐκκλησίαν ἀθυμοῦντες. ὁ τοίνυν ῥήτωρ τὴν τε ἀθυμίαν πειρᾶται παύειν, λέγων οὐδὲν εἶναι θαυμαστὸν εἰ ῥαθυμοῦντες κεκράτηνται, καὶ εἰσηγεῖται πῶς ἂν ἄριστα τῷ πολέμῳ προσενεχθεῖεν. κελεύει δὲ δύο δυνάμεις παρασκευάσασθαι, μίαν μὲν μείζω, πολιτικὴν, ἣτις οἴκοι μένουσα πρὸς τὰς κατὰ καιρὸν χρείας ἕτοιμος ὑπάρξει, ἐτέραν δὲ ἐλάττω, ξένων ὄντων τῶν στρατευομένων, παραμεμιγμένων δὲ (πολιτῶν). ταύτην κελεύει τὴν δύναμιν μὴ Ἀθήνησι μένειν μηδὲ ἐκ τῆς πόλεως ποιεῖσθαι τὰς βοηθείας, ἀλλὰ περὶ τὴν Μακεδονίαν ἀναστρέφεσθαι πολεμοῦσαν ἀδιαλείπτως, ἵνα μὴ τοὺς ἐτησίας πνέοντας ἐπιτηρήσας ὁ Φίλιππος ἢ καὶ τὸν χειμῶνα, ἥνικα Ἀθήνηθεν εἰς Μακεδονίαν πλεῖν οὐ δυνατόν, ἐπιχειρῇ τοῖς πράγμασι καὶ παρὰ τὴν ἀπουσίαν τὴν τῶν Ἀθηναίων ἀπάντων κρατῇ, ἀλλ' ἐγγὺς ἢ πρὸς αὐτὸν ἀνταξαζομένη δύναμις ὑπάρχῃ.

1. Εἰ μὲν περὶ καινοῦ τινὸς πράγματος προυτίθετο, ὧ ἄνδρες Ἀθηναῖοι, λέγειν, ἐπισχὼν ἂν ἕως οἱ πλείστοι τῶν

**ARGUMENT.**—ἐν τῷ π. i. e. the war about Amphipolis. Their losses in the war are given in i. 9, &c.

ἀθυμοῦντες] Cf. § 2.

After παραμεμιγμένων δέ Bekk. st. has πολιτῶν in brackets. Dind. reads παραμεμιγμένων δὲ καὶ πολιτῶν, and omits καὶ ταύτην and τὴν δύναμιν.

τὰς βοηθείας] Cf. § 32, where βοηθείαις, "militibus subitariis," are opposed to παρασκευῇ συνεχεῖ.

τοὺς ἐτησίας] These were north-west winds, which blew every year about the dog-days (Arist. *Probl.* 26. 2, οἱ μὲν ἐτησῖαι βορέαι καθεστηκότες τοῦ ἀέρος πνέουσι (θέρους γὰρ πνέουσι), οἱ δὲ νότοι ἥρος), breaking the heat of the summer (Sen.

*Quaest. Nat.* 8. 10, "Etesiarum flatus aestatem frangit"). Philip availed himself of them, as they were strong enough to prevent the Athenians from sailing to the north.

4. 31.

τὸν χειμῶνα] § 31.

παρά] "through," § 11. For an analysis of the speech, see Grote, 11. 434. Thirl. 5. 297.

§ 1. προυτίθετο] Isocr. 8. 15 has the fuller expression παρελήλυθα γὰρ . . . ἀποφανόμενος ἃ τυγχάνω γιγνώσκων . . . περὶ ὧν οἱ πρυτάνεις προτιθέασιν. Cf. Schömann. *Ass. of the Ath.* c. 11. But the people and the city are also said προτιθέναι λόγον, Ps. Dem. 25. 9; 18. 236, and Dissen. in l. We have also the passive construction

εἰωθότων γνώμην ἀπεφήναντο, εἰ μὲν ἤρεσκε τί μοι τῶν ὑπὸ τούτων ῥηθέντων, ἡσυχίαν ἂν ἤγον, εἰ δὲ μή, τότ' ἂν αὐτὸς ἐπειρώμην ἂν γινώσκω λέγειν· ἐπειδὴ δὲ περὶ ὧν πολλάκις εἰρήκασιν οὗτοι πρότερον, συμβαίνει καὶ νυνὶ σκοπεῖν, ἡγοῦμαι καὶ πρῶτος ἀναστὰς εἰκότως ἂν συγγνώμης τυγχάνειν. εἰ γὰρ ἐκ τοῦ παρεληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὑμᾶς νῦν ἔδει βουλεύεσθαι.

2. Πρῶτον μὲν οὖν οὐκ ἀθυμητέον, ὦ ἄνδρες Ἀθηναῖοι, τοῖς παροῦσι πράγμασιν, οὐδ' εἰ πάννυ φανλως ἔχειν δοκεῖ. ὁ γὰρ ἐστὶ χεῖριστον αὐτῶν ἐκ τοῦ παρεληλυθότος χρόνου, τοῦτο πρὸς τὰ μέλλοντα βέλτιστον ὑπάρχει. τί οὖν ἐστὶ τοῦτο; ὅτι οὐδὲν, ὦ ἄνδρες Ἀθηναῖοι, τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματα ἔχει, ἐπεὶ τοι εἰ πάνθ' ἂν

in 3. 18. As the subject of debate had already been laid before the assembly, it has been thought that the imperfect could not have been used by the orator. Dind. feels the difficulty so strongly that he proposes in his notes to read *προὔ-τέθειτο*. But the passage quoted from Isocrates shows that the objection is without ground, and that the present or imperfect could be used with propriety by any speaker till the debate was concluded. "had the subject just proposed for debate been any new one, I should have waited . . ." In *ἐπισχῶν ἂν*, *ἂν* of course belongs to *ἤγον*.

*ἕως . . ἀπεφήναντο*] "till . . had (should have) addressed you." West., who thinks that *ἂν* affects *ἀπεφήναντο*, is clearly wrong. Cf. Don. p. 581.

*τῶν εἰωθότων*] sc. *γν. ἀποφύνασθαι*. Cf. Schöm. p. 111, Engl. Tr. Cf. Isocr. 6. 2, *εἰ μὲν τις τῶν εἰθισμένων ἐν ὑμῖν ἀγορεύειν ἀξίως ἦν τῆς πόλεως εἰρηκώς, πολλὴν ἂν ἡσυχίαν ἤγον, νῦν δ' ὄρων . .* and the parody of this *locus communis* in Arist. *Eccl.* 151.

*γνώμην* in this phrase is regularly used without the article, as in

18. 189; al.

*ἢ. ἂν ἤγον*] "I had remained silent."

*περὶ ὧν*] Bekk. and Dind. West. and Sauppe follow. S in reading *ὑπέρ*, referring to *τῶν* 2. 3.

*ἀναστὰς*) (the people who sat: 18. 191; 6. 3, *ἡμεῖς οἱ παριόντες* . . . *ὑμεῖς οἱ καθήμενοι*, "our hearers."

*ἐκ τοῦ π. χ.*] "a superiore inde tempore." "Usu factum est, ut obscuratā initii cogitatione saepe nihil nisi tempus significet *quo* quid eveniat; sic *ἐκ νυκτός* significant 'noctū,' *ἐξ ἡμέρας* 'interdiū.'" Sauppe. 18. 26, *ἐκ παντὸς τοῦ χρόνου*. Cf. 2. 12, *κάτωθεν*. "had advised proper measures in time past, there would have been no need for us to be deliberating now."

§ 2. οὖν] 1. 3.

*ἀθ. . . . πράγμασιν*] Madv. 44.

*ὁ . . . αὐτῶν*] 1. 4. "that feature of them," "that which is the worst in them as regards the past." In 9. 5 we have *τὸ χ. ἐν τοῖς παρεληλυθόσι*. The argument is similar to that in 1. 4: cf. also 9. 5.

*ποιούντων . . . πραττόντων*] The sense is, "your affairs are in a bad state because you do nothing that is



προσήκε πραττόντων οὕτως εἶχεν, οὐδ' ἂν ἐλπίς ἦν αὐτὰ βελτίω γενέσθαι. 3. ἔπειτα ἐνθυμητέον καὶ παρ' ἄλλων ἀκούουσι καὶ τοῖς εἰδόσιν αὐτοῖς ἀναμιμνησκομένοις, ἡλικὴν ποτ' ἐχόντων δύναμιν Λακεδαιμονίων, ἐξ οὗ χρόνος οὐ πολὺς, ὡς καλῶς καὶ προσηκόντως οὐδὲν ἀνάξιον ὑμεῖς ἐπράξατε τῆς πόλεως, ἀλλ' ὑπεμείνατε ὑπὲρ τῶν δικαίων τὸν πρὸς ἐκείνους πόλεμον. τίνος οὖν ἔνεκα ταῦτα λέγω; ἵν' εἰδῇτε, ὦ ἄνδρες Ἀθηναῖοι, καὶ θεάσησθε ὅτι οὐδὲν οὔτε φυλαττομένοις ὑμῖν ἐστὶ φοβερὸν οὗτ', ἂν ὀλιγωρῇτε, τοιοῦτον οἶον ἂν ὑμεῖς βούλοισθε, παραδείγμασι χρώμενοι

needful; were it otherwise, if you performed every duty and they were in this state notwithstanding, there could be no possible hope of their amendment." The aor. inf. without ἂν after ἐλπίς, as in 1. 14. Bacon, as is well known, employs this passage in his *Novum Org.* 1, Aphor. 94.

§ 3. **ἔπειτα**] without δέ after πρῶτον μὲν, as in § 34; 6. 3, &c.

**ἐνθυμητέον**] sc. ὑμῖν. "Deinde considerare vos oportet, et qui aliis audientes, et qui ipsi nostis [the older members of the assembly] in memoriam revocantes." Schäf. Cf. Thuc. i. 42, ὧν ἐνθυμηθέντες καὶ νεώτερός τις παρὰ πρεσβυτέρων αὐτὰ μαθών: Isocr. 5. 42; Lyc. § 93, τίς γὰρ οὐ μέμνηται τῶν πρεσβυτέρων ἢ τῶν νεωτέρων οὐκ ἀκήκοε; and so frequently.

**ἡλικὴν . . . ὡς**] "what a mighty power . . . it is not long ago, and yet how nobly." Such multiplication of interrogatives in the same sentence is common: inf. § 36; 19. 63; 21. 143, ᾧ τινῶν εὐεργεσιῶν ὑπαρχουσῶν . . . πῶς ἐχρήσανθ' ὑμῶν οἱ πρόγονοι; 23. 107; Soph. *Aj.* 1185. Don. p. 382.

**ἐξ οὗ χ. οὐ πολὺς**] Isocr. 5. 47 uses the same expression in speaking of the power of Sparta at the time alluded to by Dem., οὗτοι ἄρχοντες τῶν Ἑ. ἐξ οὗ χρόνος οὐ πολὺς καὶ κατὰ γῆν καὶ κατὰ θάλατταν: Thuc. i. 6, οὐ πολὺς χρόνος ἐπειδὴ;

ib. ad fin. οὐ πολλ' ἔτη ἐπειδὴ. Cf. Lob. Soph. *Aj.* 600. ἔστι, which Schäfer supplies, never appears, I think, in these phrases, which seem to have been used parenthetically as adverbial expressions.

**προσηκόντως**] because it was the privilege of Athens, as the orators told them, to be the champion of the oppressed and defender of the liberties of the rest of the Greeks. Cf. 6. 8; 10. 11; 9. 45; 15. 22, ὑμᾶς . . . δόξαν ἔχοντας τοῦ σώζειν τοὺς ἀνυχοῦντας αἰεῖ: ib. 30, ἐὰν ὑποληφθῇτε κοινοὶ προστάται τῆς πάντων ἐλευθερίας εἶναι: 16. 15; al. Arist. *Rhet.* i. 9. 31, καὶ ὅσα κατὰ τὸ προσῆκον οἶον, εἰ ἄξια τῶν προγόνων, καὶ τῶν προὔπηργμένων. This war is mentioned also in 2. 24.

**τῶν δικαίων**] Cf. 2. 24, where the words τῶν Ἑλληνικῶν are added. They are read here by some MSS., and inserted in the text by Dind. and Redh. According to Bekker's reading the meaning is general, "in the cause of right and justice," and the words cannot, in the absence of some defining phrase, be translated "the rights of G.," however much this may be implied.

**φυλαττομένοις** = ἂν φυλάττησθε. **ἂν . . . βούλοισθε**] Bekk. st.; Bekk. ἂν βούλησθε, and so Redh. and Fr. The optative is required by the sense, which is "as you would wish," "nothing goes as you would like to see it."

τῇ τότε ῥώμῃ τῶν Λακεδαιμονίων, ἧς ἐκρατεῖτε ἐκ τοῦ προσέχειν τοῖς πράγμασι τὸν νοῦν, καὶ τῇ νῦν ὕβρει τούτου, δι' ἣν ταραττόμεθα ἐκ τοῦ μηδὲν φροντίζειν ὧν ἐχρῆν.  
 4. εἰ δέ τις ὑμῶν, ὧ ἄνδρες Ἀθηναῖοι, δυσπολέμητον οἶεται τὸν Φίλιππον εἶναι, σκοπῶν τό τε πλήθος τῆς ὑπαρχούσης αὐτῷ δυνάμεως καὶ τὸ τὰ χωρία πάντα ἀπολωλέναι τῇ πόλει, ὀρθῶς μὲν οἶεται, λογισάσθω μέντοι τοῦθ', ὅτι εἰχομέν ποτε ἡμεῖς, ὧ ἄνδρες Ἀθηναῖοι, Πύδναν καὶ Ποτίδαιαν καὶ Μεθώνην καὶ πάντα τὸν τόπον τοῦτον οἰκεῖον κύκλῳ, καὶ πολλὰ τῶν μετ' ἐκείνου νῦν ὄντων ἐθνῶν αὐτονομούμενα καὶ ἐλεύθερα ὑπῆρχε καὶ μᾶλλον ἡμῖν ἐβούλετ' ἔχειν οἰκεῖως ἢ κείνῳ. 5. εἰ τοίνυν ὁ Φίλιππος τότε ταύτην ἔσχε τὴν γνώμην, ὡς χαλεπὸν πολεμεῖν ἐστὶν Ἀθηναίους ἔχουσι τοσαῦτα ἐπιτειχίσματα τῆς αὐτοῦ χώρας ἔρημον

τῇ τότε ῥ.] "the strength . . . at that time." So τῇ νῦν ὕβρει: 23. 134, τὴν ἤδη χάριν. Thuc. 2. 64, τῇ ἤδη προθύμῳ.

τούτου] the word here does not express contempt, as Stallb., Pl. *Crito*, p. 65 A, seems to suppose. Krüger, correctly I think, remarks, "omnino οὗτος et ὅδε nunquam nisi nomine addito sic videntur usurpata esse." Cf. 3. 12.

§ 4. εἰ δέ τις] With the mode of argument comp. 2. 22; 8. 48. For the position of εἶναι, 8. 33; 9. 31; 20. 92, ἀλλὰ νεώτεροι οἱ νόμοι . . . τῶν ψηφισμάτων αὐτῶν ὑμῖν εἰσίν.

πλήθος] "at the magnitude of the power (Grote, II. 410) now at his command (his existing power) and the loss by our state of . . ."

χωρία] Pydna, &c.

μέντοι] after μέν, as 3. 2; 4. 4; al.

τὸν τ. τοῦτον] defined by Pydna &c., "that *we* (emphatic) once held . . . all that region as our own (1. 18) round about." Isocr. 15. 107 says that Timotheus took some towns (he mentions Torone and Potidaea among others), ὧν ληφθεισῶν ἅπας ὁ τόπος ὁ περιέχων οἰκεῖος

ἡναγκάσθη τῇ πόλει γενέσθαι.

πολλά] 1. 12, 13, 23.

μετ' ἐκείνου] "on his side:" inf. 8; Thuc. 3. 56; 6. 88.

αὐτ. καὶ ἔλ.] see n. to 1. 23.

ἡ κείνῳ] Bekk. His note is "κεινωί S, quae est perpetua hujus pronominis in bonis libris vel elisio vel crasis; ceteri ἐκείνῳ." He now reads ἡ κείνῳ, as also in 8. 15; ἡ κείνους, 9. 11; & κείνοι, 9. 41; ἡ κείνοι, 18. 178; but ἡ ἐκείνῳ, 2. 22, and ὁ ἐκείνων, 15. 27. Dind. in these passages has ἡ κείνῳ, &c.; in 9. 41, ἀκείνοι: in i. 27 he has ἡ κεί where Bekk. reads ἡ ἐκεῖ. I have followed Dind. in rejecting the Ionic form.

§ 5. ἔσχε τὴν γν.] "got the idea," "been possessed with the idea."

ἐστίν] Madv. 130 b.

ἐπιτειχίσματα] i. e. Pydna, &c. Cf. Thuc. i. 143 with Arnold's note. χώρας is in the gen. as depending on the whole word, not on the preposition. Madv. 48 r. Dem. 15. 12, τῆς αὐτῆς (Artemisia) ἀρχῆς ἐπιτειχίσμα. Ar. *Rhet.* 3, c. 3, καὶ ὡς Ἀλκιδάμας τὴν φιλοσοφίαν ἐ. τῶν νόμων.

ὄντα συμμάχων, οὐδὲν ἂν ὦν νυνὶ πεποίηκεν ἔπραξεν, οὐδὲ τοσαύτην ἐκτήσατο δύναμιν. ἀλλ' εἶδεν, ὃ ἄνδρες Ἀθηναῖοι, τοῦτο καλῶς ἐκείνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἄθλα τοῦ πολέμου κείμενα ἐν μέσῳ, φύσει δ' ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων καὶ τοῖς ἐθέλουσι πονεῖν καὶ κινδυνεύειν τὰ τῶν ἀμελούντων. 6. καὶ γὰρ τοι ταύτῃ χρησάμενος τῇ γνώμῃ πάντα κατέστραπται καὶ ἔχει, τὰ μὲν ὡς ἂν ἐλῶν τις ἔχοι πολέμῳ, τὰ δὲ σύμμαχα καὶ φιλα ποιησάμενος· καὶ γὰρ συμμαχεῖν καὶ προσέχειν τὸν νοῦν τούτοις ἐθέλουσιν ἅπαντες οὓς ἂν ὀρώσι παρεσκευασμένους καὶ πράττειν ἐθέλοντας ἅ χρή. ἂν τοίνυν, ὃ ἄνδρες Ἀθηναῖοι, καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐβελήσητε γενέσθαι γνώμης νῦν, 7. ἐπειδὴ περ οὐ πρότερον, καὶ ἕκαστος ὑμῶν, οὐ δεῖ καὶ δύναιτ' ἂν παρασχεῖν αὐτὸν χρήσιμον τῇ πόλει, πᾶσαν ἀφείς τὴν εἰρωνείαν ἕτοιμος πράττειν ὑπάρξῃ, ὁ μὲν

πεποίηκεν ἔπραξεν] “notabilis copulatio verborum, non vere synonymorum, sed hic pro synonymis positorum.” Schäf. I believe this to be as unfounded as his remark about θέλω and βούλομαι referred to on 1. 1. An examination of the passages where the verbs are found together will show that there is no necessity in any to depart from the usual distinction. Cf. *supr.* 2; *infr.* 20; 9. 5; 8. 2; 9. 17; 18. 62, τί προσῆκον ἦν ἐλέσθαι πράττειν (what particular measures) καὶ ποιεῖν (general policy) τὴν πόλιν; 19. 102, ὅτι πράξει ταῦτα καὶ ποιήσει, “execute and do these things.” Here we may translate “nothing (emphasized by ἂν as 1. 1) of all that he has accomplished would he have attempted.”

For εἶδεν Cobet, *Nov. Lect.* p. 222, proposes ἦδειν, which West. adopts. But cf. 6. 8, εἶδε τοῦτο ὀρθῶς ὅτι (where West. also reads εἶδε); 19. 239; 23. 156, where again West. has εἶδε. “but he saw this well,” though we did not.

κείμενα ἐν μ.] “offered to competition,” a common metaphor.

Ps. Dem. 7. 31; Xen. *An.* 3. 1. 21.

ὑπάρχει] “belong to.” “Sensus est: τοῦ ἐφ’ ἅπασι παρόντος (2. 23) τῷ στρατεύματι (1. 4) φ. ὑπάρχει τὰ τῶν ἀπρητημένων καὶ ταῖς παρασκευαῖς καὶ ταῖς γνώμαις (*infr.* 12).” Krüger.

§ 6. χρ. τῇ γ.] “by acting on this principle.”

τὰ μὲν] “some as conquests, others attached to him as friends and allies,” i. e. the Thessalians and Olynthians.

Ἦν ὡς ἂν, of course goes with the verb. Cf. 1. 7.

καὶ προσ. . . ἅπαντες] an hexameter line: cf. 1. 5.

ἐπὶ . . . γενέσθαι] “adopt the same principle.” εἶναι ἐπὶ, on the other hand, of a principle adopted and acted upon. 21. 213, τὴν γνώμην . . . ἐφ’ ἧς νῦν ἐστέ: *ib.* 199, ἐπὶ ὑπερηφανίας εἶναι: *inf.* § 9. Jelf, 633. 3f.

§ 7. ἐπειδὴ περ] note to 3. 33. “now, since you did not before.”

παρασχεῖν . . χρ.] “make himself useful.”

τὴν εἰρωνείαν] *infr.* 37. “εἰρωνεία

χρήματ' ἔχων εἰσφέρειν, ὁ δ' ἐν ἡλικίᾳ στρατεύεσθαι,—  
 συνελόντι δ' ἀπλῶς ἦν ὑμῶν αὐτῶν ἐβελήσητε γενέσθαι  
 καὶ παύσησθε αὐτὸς μὲν οὐδὲν ἕκαστος ποιήσειν ἐλπίζων,  
 τὸν δὲ πλησίον πάνθ' ὑπὲρ αὐτοῦ πράξειν, καὶ τὰ ὑμέτερ'  
 αὐτῶν κομιεῖσθε, ἂν θεὸς ἐθέλῃ, καὶ τὰ κατερραθυμημένα  
 πάλιν ἀναλήψεσθε, καὶ κείνον τιμωρήσεσθε. 8. μὴ γὰρ  
 ὡς θεῶ νομίζετ' ἐκείνῳ τὰ παρόντα πεπηγέσθαι πράγματα  
 ἀθάνατα, ἀλλὰ καὶ μισεῖ τις ἐκείνον καὶ δέδιεν, ὧς ἄνδρες  
 Ἀθηναῖοι, καὶ φθονεῖ, καὶ τῶν πάνυ νῦν δοκούντων οἰκείως  
 ἔχειν· καὶ ἅπανθ' ὅσα περ καὶ ἐν ἄλλοις τισὶν ἀνθρώποις  
 ἐνι, ταῦτα καὶ τοῖς μετ' ἐκείνου χρὴ νομίζειν ἐνεῖναι.  
 κατέπτηχε μέντοι πάντα ταῦτα νῦν, οὐκ ἔχοντ' ἀπο-  
 στροφὴν διὰ τὴν ὑμετέραν βραδυτῆτα καὶ ῥαθυμίαν, ἣν

τὸ ἐναντίον ἐστὶ τῇ ἀλαζονείᾳ ὅταν  
 δυνάμενός τις ποιῆσαι φάσκη μὴ δύ-  
 νασθαι· ἀλαζὼν γὰρ ἐστὶν ὁ ἐπὶ πλεόν  
 ἑαυτοῦ κομπᾶζων καὶ αὔξων, εἴρων δ'  
 ἐπὶ τὸ ἥττον ἄγων καὶ μειῶν.” Bekk.  
*Anecd.* 243. 20 (quoted by Sauppe).  
*Arist. Eth. Nic.* 2. 7. 11. “and  
 each of you giving up all evasion,  
 hold himself ready.”

ὁ δ' ἐν ἡλ.] 1. 28.

στ. 8' ἀπλῶς] *Madv.* 38 c. *Ps.*  
*Dem.* 11. 16, *συνελόντι φράσαι.*  
*Hyper. Fun. Or.* § 110, *συνελόντι*  
*δ' εἰπεῖν.* “and in a word plainly.”  
 ὑμῶν . . γ.] 2. 30; here explained  
 by what follows.

αὐτός] *Madv.* 160. *Cobet, Nov.*  
*L.* p. 237. “each of you ex-  
 pecting to do nothing himself . . .  
 will perform all duties for him.”  
 14. 15, quoted on 2. 25. Cf. 9.  
 74.

κομιεῖσθε] “will recover,” 2. 28.  
*Isocr.* (8. 5) complains of those who  
 inspired the people with such hopes,  
 ὡς καὶ τὰς κτήσεις τὰς ἐν ταῖς πόλεσι  
 κομιούμεθα καὶ τὴν δύναμιν ἀναληψ-  
 ὀμεθα . . .”

ἐθέλῃ] *Dind.* and others *θέλῃ.*  
 Cf. 2. 20.

πάλιν ἀναλ.] an apparent pleon-  
 asm often found. *Thuc.* 4. 75,  
 ἀναλαμβάνουσι τὸ χωρίον πάλιν.  
*Ps. Dem.* 11. 21. *Redh.* calls at-

tention to the antithesis in *κατερ-  
 ραθυμημένα* and *ἀναλήψεσθε*.

§ 8. ἀθάνατα] proleptic: “that  
 his present power is secured to him  
 as a god in everlasting possession.”

ἀλλὰ] “no! there are that both  
 hate . . .” For the matter of fact  
 see 1. 21; 2. 15; 8. 41. For *tis*  
 comp. *Aesch. Choeph.* 59. *Bekk.*  
 now follows *S* in omitting *αὐτῶ*,  
 which he had after *ἔχειν*: and with  
 the same MSS. omits *ὑμῖν* after  
*συνοίσεις* in § 51. *Dind.* retains  
*αὐτῶ*.

ὅσα περ καὶ . . . καὶ] The young  
 student should notice the double  
 καὶ required by the “prope con-  
 stans Graecorum usus” (*Heind.*  
*Phaed.* 64 c). Cf. 21. 1; *Thuc.*  
 1. 83; al. “and all the feelings  
 there are in any other men (fear,  
 hatred, the love of freedom, 1. 23)  
 we must suppose . . .”

π. ταῦτα] “alle diese Völker-  
 schaften.” Cf. 1. 22, *ταῦτα*: *Thuc.*  
 1. 18. 5; *Eth. Nic.* 8. 8. 3. And  
 so in reference to classes of men,  
 18. 318; and *Xen. Oecon.* 6. 13  
 (quoted by *Schäff.*), *ζωγράφους ἀγα-  
 θούς . . . καὶ τὰ ἄλλα τὰ τοιαῦτα.*

ἀποστροφὴν] ἀντὶ τοῦ καταφυγῆν.  
*Harpocr. Thuc.* 8. 75, ἀποστροφὴν  
*σωτηρίας.* Cf. 8. 41.



ἀποθέσθαι φημί δεῖν ἤδη. 9. ὁρᾶτε γὰρ, ὦ ἄνδρες Ἀθηναῖοι, τὸ πρᾶγμα, οἱ προελήλυθεν ἀσελγείας ἄνθρωπος, ὃς οὐδ' αἵρεσιν ὑμῖν δίδωσι τοῦ πράττειν ἢ ἄγειν ἡσυχίαν, ἀλλ' ἀπειλεῖ καὶ λόγους ὑπερηφάνους, ὥς φασι, λέγει, καὶ οὐχ οἷός ἐστιν ἔχων ἃ κατέστραπται μένειν ἐπὶ τούτων, ἀλλ' αἰεὶ τι προσπεριβάλλεται καὶ κύκλῳ πανταχῇ μέλ-  
λοντας ἡμᾶς καὶ καθημένους περιστοιχίζεται. †10. πότε οὖν, ὦ ἄνδρες Ἀθηναῖοι, πότε ἃ χρὴ πράξετε; ἐπειδὴν τί γένη-  
ται; ἐπειδὴν νῆ Δί' ἀνάγκη ᾗ. νῦν δὲ τί χρὴ τὰ γιγνόμενα ἡγεῖσθαι; ἐγὼ μὲν γὰρ οἶμαι τοῖς ἐλευθέροις μεγίστην ἀνάγκην τὴν ὑπὲρ τῶν πραγμάτων αἰσχύνην εἶναι. ἢ βού-  
λεσθε, εἰπέ μοι, περιμόντες αὐτῶν πυνθάνεσθαι “λέγεται  
τι καινόν;” γένοιτο γὰρ ἂν τι καινότερον ἢ Μακεδῶν ἀνὴρ  
Ἀθηναίου καταπολεμῶν καὶ τὰ τῶν Ἑλλήνων διοικῶν;

ἤδη] 1. 2. Cf. 2. 26.

§ 9. ἀσελγείας] in its usual sense of insolence or violence towards others. Hence it is joined with ὕβρις (21. 1) and ὀμότης (21. 88).

οἷός ἐστιν] “and incapable of resting in the possession of... he is ever trying to compass something more, and is throwing his net about us on every side while we dally and sit still.”

μένειν ἐπὶ] 8. 14, 47; 24. 86, ἐπέμεινεν ἐπὶ τοῦ κακουργήματος. Cf. what he says of P. in 1. 14.

περιστοιχίζεται continues the metaphor from hunting, κατὰ γὰρ τὰς ἐκδρομὰς τῶν θηρίων ὀρθὰ ξύλα ἰστᾶσιν ἃ καλοῦσι στοίχους ἢ στό-  
χους, καταπετανύντες αὐτῶν δίκτυα ἢ εἰς αὐτοὺς ἐκφύγη τὰ θηρία ἐς τὰ δίκτυα ἐμπέση. Harp. Cf. 6. 27.

§ 10. πότε... πότε] 1. 19.

ἐπειδὴν τί γ.] Madv. 198. Don. p. 383. Lob. *Aj.* 77.

νῆ Δί' “I suppose:” very common in Dem. after ὅταν, ἵνα, &c. in giving, with a touch of irony, answers to such questions as that here. 8. 50.

ἀνάγκη ᾗ] Bekk. st. from S; ἀνάγκη τις ᾗ, Bekk.

τί... τὰ γ.] Madv. 97, note.

Dem. 9. 16, “but in what light ought we to regard what is taking place now” if not as such a case of necessity, so that the time you are waiting for is come?

ἐγὼ μὲν γάρ] Cf. 3. 8. “[I ask you] for I;” “for my part I.” With this section comp. 8. 51.

εἰπέ μοι, without reference to the number of persons addressed; so 8. 74. Arist. *Ach.* 319, εἰπέ μοι, τί φειδόμεσθα; so φέρε 8. 34. S has ὅρα used in the same way in 20. 21, and 55.

περιμόντες] Cf. § 48. Bekk., πυνθανόμενοι [κατὰ τὴν ἀγοράν]. The words in brackets he now omits as a gloss from the margin.

αὐτῶν] “of one another:” 9. 21. Herm. *Trach.* 451. Don. *New Crat.* § 174.

γένοιτο γάρ] “why can there be any greater news than a M. (contemptuously, 3. 16; 9. 31) . . . and controlling the affairs of Greece?” γάρ often introduces in this way a question expressive of surprise, impatience, and the like, as *nam* in Latin, “why,” “pray,” “I should like to know:” 9. 68. Virg. *Georg.* 4. 445, “nam quis te juvenum . . .”



“τέθνηκε Φίλιππος;” οὐ μὰ Δί'. 11. “ἀλλ' ἀσθενεῖ;” τί δ' ὑμῖν διαφέρει; καὶ γὰρ ἂν οὗτος τι πάθῃ, ταχέως ὑμεῖς ἕτερον Φίλιππον ποιήσετε, ἅνπερ οὕτω προσέχητε τοῖς πράγμασι τὸν νοῦν· οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ ῥώμην τοσοῦτον ἐπηύξηται ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν. καίτοι καὶ τοῦτο. 12. εἴ τι πάθοι καὶ τὰ τῆς τύχης ἡμῖν, ἥπερ αἰεὶ βέλτιον ἢ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα, καὶ τοῦτ' ἐξεργάσαιτο, ἴσθ' ὅτι πλησίον μὲν ὄντες, ἅπασιν ἂν τοῖς πράγμασι τεταραγμένοις ἐπιστάντες ὅπως βούλεσθε διοικήσαισθε, ὡς δὲ νῦν ἔχετε, οὐδὲ διδόντων τῶν καιρῶν Ἀμφίπολιν δέξασθαι δύναισθ' ἂν, ἀπηρτημένοι καὶ ταῖς παρασκευαῖς καὶ ταῖς γνώμαις.

13. Ὡς μὲν οὖν δεῖ τὰ προσήκοντα ποιεῖν ἐθέλοντας ὑπάρχειν ἅπαντας ἐτοίμως, ὡς ἐγνωκότων ὑμῶν καὶ πεπεισ-

§ 11. ἀσθενεῖ] 1. 23; 3. 5, which passage explains why they took so lively an interest in the news of Philip's sickness.

οὗτος] “for even should any thing happen to this Philip (cf. the next section) . . .”

οὕτω] “in this way,” “in the way you are doing.”

παρά] “through.” Arn. on Thuc. i. 141, παρὰ τὴν αὐτοῦ ἀμέλειαν, says, “this is exactly expressed in vulgar English, ‘all along of his own neglect.’” It is surprising that he should have thought this sense of παρά unusual. Cf. 9. 2; 18. 232; 19. 42; 21. 96; Lys. 3. 4, παρὰ τὴν ἡλικίαν: al. Madv. 75. 1 g. Buttm. *Ind. Mid.* s. v.

καίτοι καὶ τ.] the same phrase occurs 18. 133: cf. 19. 314, καὶ γὰρ αὖ τοῦτο: 21. 167. “there is this also.”

§ 12. τὰ τῆς τ.] “the favour of F.” Cf. § 45. Bekk. st. omits ὑπάρξαι, which he read after ἡμῖν from “mrg. S.” Dind. retains ὑπάρξαι, and encloses καὶ τοῦτ' ἐξεργάσαιτο in brackets.

ἐπιμελούμεθα is sufficiently supported by Thuc. i. 82, against

Cobet's proposal to read ἐπιμελεῖται. This special favour of Τύχῃ, which obviated the ill effects of their δυσβουλία, is often alluded to. Eupolis, Πόλεις, fr. 7, ὦ πόλεις, πόλεις, ὡς εὐτυχῆς εἰ μᾶλλον, ἢ καλῶς φρονεῖς: Arist. *Λυβ.* 583; *Ecol.* 476: cf. 2. 22.

καὶ τοῦτ' i. e. the death of P. to crown her other favours: 1. 7.

ἐπιστάντες must not be taken with ἂν, as West. proposes. Cf. 1. 1, ἀκούσαντες. “if you were on the spot, coming as you would upon (you would come upon) the general confusion (which would follow his death), and manage . . . at your pleasure.” With ἐπιστάντες comp. 6. 5.

διδόντων] “offered you.” ἀπηρτημένοι (πλησίον ὄντες. “far away from the spot with both . . .” In 18. 59 we have the active ἀπαρτᾶν τὸν λόγον τῆς γραφῆς: Ps. D. 10. 1, ταῖς γνώμαις ὑμῶν ἀφεστῆκατε τῶν πραγμάτων.

§ 13. ἐθ. ὑπάρχειν not quite = ἐθέλειν: ὑπάρχω does not lose in this resolution with the participle its proper force of “to be ready beforehand.” “presuming then (Madv. 182) that you are con-

μένων, παύομαι λέγων· τὸν δὲ τρόπον τῆς παρασκευῆς ἦν ἀπαλλάξαι ἂν τῶν τοιούτων πραγμάτων ὑμᾶς οἶομαι, καὶ τὸ πλῆθος ὅσον, καὶ πόρους οὐστυνας χρημαίτωι, καὶ τᾶλλα ὡς ἂν μοι βέλτιστα καὶ τάχιστα δοκεῖ παρασκευασθῆναι, καὶ δὴ πειράσομαι λέγειν, δεηθεῖς ὑμῶν, ὧ ἄνδρες Ἀθηναῖοι, τοσοῦτον. 14. ἐπειδὰν ἅπαντα ἀκούσητε, κρίνατε, μὴ πρότερον προλαμβάνετε· μηδ' ἂν ἐξ ἀρχῆς δοκῶ τινὲ καινὴν παρασκευὴν λέγειν, ἀναβάλλειν με τὰ πράγματα ἡγείσθω. οὐ γὰρ οἱ ταχὺ καὶ τήμερον εἰπόντες μάλιστα εἰς δέον λέγουσιν (οὐ γὰρ ἂν τά γε ἤδη γεγενημένα τῇ νυνὶ βοηθείᾳ κωλύσαι δυνηθείημεν), 15. ἀλλ' ὅς ἂν δείξῃ τίς πορισθεῖσα παρασκευὴ καὶ πόση καὶ πόθεν διαμεῖναι δυνησεται ἕως ἂν ἡ διαλυσώμεθα πεισθεντες τὸν πόλεμον ἢ περιγενώμεθα τῶν ἐχθρῶν· οὕτω γὰρ οὐκέτι

vinced . . that there ought to exist a readiness on the part of all . . :” cf. 3. 7 ; 18. 95, ὑπάρχειν . . εἰδότας, “know already;” 21. 41, ἐγνωσμέν’ ὑπάρχη παρ’ ὑμῖν.

ἀπαλλάξαι ἂν] Madv. 173. Cf. 6. 10, ἂν . . προέσθαι : 9. 1, οὐκ ἂν ἡγοῦμαι δύνασθαι. After ὅσον and οὐστυνας we must understand ἀπ. ἂν οἶομαι, “its strength and the supplies of money, and how the other requisites might, I think, be best and most expeditiously got ready, I will at once . .”

καὶ δὴ] 20. 65. Herm. *Vig.* p. 817.

§ 14. κρίνατε . . προλ.] i.e. “form your judgment when you have heard all I have to say—don’t be prejudging as I go on.” Madv. 141.

μή] Bekk. with S, and so Dind. Vulg. καὶ μή. The passages quoted by Sauppe show that both modes of expression are common. 18. 287, ἐμὲ ἐχειροτόνησαν καὶ οὐχ ὑμᾶς : 21. 74, ὕβρει καὶ οὐκ οἴνῳ : 20, to 141 ; 21. 182, δι’ ἐνδειαν οὐ δι’ ὕβριν : ib. 183 ; 5. 16 ; 19. 94 ; infr. § 26 : cf. 1. 22.

πρότερον προλ.] for the apparent pleonasm cf. Thuc. 1. 23, προέγραφα πρῶτον : 6. 57, πρότερον . . προτιμωρήσασθαι : 8. 66, πρότερον

. . προύσκειπτο.

καινήν] “Talem (novum dicit) qualem Athenienses hucusque non instruxerant, aptum ad illum atque parem rebus cum successu gerendis.” Schäf. Rather it was καινήν, as being one that διαμεῖναι δυνησεται, and ἡ συνεχῶς πολεμήσει, § 19, as opposed to the hasty βοήθειαι usually recommended.

λέγειν] “propose,” “recommend.”

ἀναβάλλειν] “that I am putting off,” “delaying our operations.” 8. 52, λόγους ἐξ ὧν ἀναβάλλουσι . . ὑμᾶς, “put-you off,” “amuse you.” More commonly in the middle, of those who put things off on their own account : infr. 38 ; 3. 9 al.

μ. εἰς δέον] “most to the purpose.” 3. 28 ; infr. 40.

τῇ νυνὶ β.] supr. 5, τῇ νῦν ὕβρει.

§ 15. ἀλλ’ ὅς] “but he who can show what, and how large, and from what source provided, must be the force that will be able to keep the field.” He had already used nearly the same words in 14. 2.

πεισθέντες] “on our own terms.”

οὕτω contains the condition. Madv. 135 b.

τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς. οἶμαι τοίνυν ἐγὼ ταῦτα λέγειν ἔχειν, μὴ κωλύων εἴ τις ἄλλος ἐπαγγέλλεται τι. ἡ μὲν οὖν ὑπόσχεσις οὕτω μεγάλη, τὸ δὲ πρᾶγμα ἤδη τὸν ἔλεγχον δώσειν κριταὶ δ' ὑμεῖς ἔσεσθε.

16. Πρῶτον μὲν τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, τριήρεις πεντήκοντα παρασκευάσασθαί φημι δεῖν, εἴτ' αὐτοὺς οὕτω τὰς γνώμας ἔχειν ὥς, εἴαν τι δέη, πλευστέον εἰς ταύτας αὐτοῖς ἐμβᾶσιν. πρὸς δὲ τούτοις τοῖς ἡμίσεσι τῶν ἱππέων ἱππαγωγὸν τριήρεις καὶ πλοῖα ἱκανὰ εὐτρεπίσαι κελεύω. 17. ταῦτα μὲν οἶμαι δεῖν ὑπάρχειν ἐπὶ τὰς ἐξαίφνης ταύτας ἀπὸ τῆς οἰκείας χώρας αὐτοῦ στρατείας εἰς Πύλας καὶ Χερρόνησον καὶ Ὀλυνθον καὶ ὅποι βούλεται· δεῖ γὰρ ἐκεῖνφ τοῦτο ἐν τῇ γνώμῃ παραστήναι, ὥς ὑμεῖς ἐκ τῆς ἀμελείας

τοῦ λοιποῦ] Don. § 452; Madv. 66 a, r. 1.

μὴ κ.] "without offering opposition." Thuc. 2. 83, ἐτάξοντο κύκλον τῶν νεῶν ὥς μέγιστον οἰοί τ' ἦσαν μὴ διδόντες διέκπλουν.

τὸ δὲ πρ.] "but the performance shall at once give the means of testing it."

§ 16. τριήρ. πεντ.] a small number, relatively to the strength of their fleet which consisted at this time of at least 300 triremes. Cf. 14. 18. Böckh, *Publ. Econ.* bk. 2, c. 21.

οὕτω . . ὥς] "be prepared, should circumstances require it, to embark on board them *ourselves*, and sail."

πλευστέον] sc. ὧν. 14. 14, οὕτω διακεῖσθαι τὰς γνώμας ὥς ἕκαστον ἐκόντα προθύμως ὅ τι ἂν δέη ποιήσονται. Madv. 181, r. 3; Lob. *Aj.* 281.

τοῖς ἡ.] Madv. 50 a, r. 3. In 14. 13 Dem. gives 1000 as the number of the Athenian cavalry: ὅστις ὁρῶν ὑμῖν χιλίους μὲν ἱππίας . . . At the beginning of the Peloponnesian War they had, including ἱπποτοξόται, 1200. Thuc. 2. 13; Arist. *Eg.* 225. Böckh, *Publ. Econ.* p. 263, Engl. Tr.

ἰ. τριήρεις] "Vide ne triήρεις

ex antecedentibus irrepserit. Inf. 21, καὶ ἱππαγωγὸν τούτοις . . Nisi forte αἱ ἰ. τριήρεις oppositae fuerunt ταῖς ταχείαις, de quibus § 22." Schäf. The latter is the true view. Inscriptions published by Böckh (*De Re Navali Ath.* pp. 74, 403) show that Trierarchs were appointed to them as to the regular war vessels: Τριήραρχος Σπίνθαρος Μνησιθείδου Φυλάσιος, Τριήρης ἱππηγὸς Καλλιστώ, Λυσικλέους ἔργον. Cf. Thuc. 2. 56.

πλοῖα] τὰ φέροντα τὰ ἐπιτήδεια καὶ ὑπηρετικά. Schol. "auxiliary vessels." In Thuc. 6. 30 the πλοῖα which accompanied the expedition to Sicily are distinguished from the σιταγωγοὶ ὀλκάδες: cf. Thuc. 2. 83; 6. 44.

§ 17. ὑπάρχειν] "be ready." ἐξ . . στρατείας] Grote, 11. 447. Πύλας] 18. 32: Grote, ib. p. 414.

παραστήναι] Bekk. and Dind. "the thought ought to present itself to him in his mind;" "he ought to be impressed with the belief that . ." West. and Redh. read παραστήσαι, from S, "you ought to make this suggest itself to him . ." Cf. 3. 1.

ἐκ] "rousing out of." τῆς ἀ. . . τῆς ἀγαν] For the re-

ταύτης τῆς ἄγαν, ὥσπερ εἰς Εὐβοίαν καὶ πρότερόν ποτέ φασιν εἰς Ἀλίартον καὶ τὰ τελευταῖα πρῶν εἰς Πύλας, ἴσως ἂν ὀρμήσαιτε. 18. οὗτοι παντελῶς οὐδ' εἰ μὴ ποιήσαιτ' ἂν τοῦτο, ὡς ἔγωγέ φημι δεῖν, εὐκαταφρόνητόν ἐστιν, ἴν' ἢ διὰ τὸν φόβον εἰδῶς εὐτρεπεῖς ὑμᾶς (εἴσεται γὰρ ἀκριβῶς· εἰσὶ γάρ, εἰσὶν οἱ πάντ' ἐξαγγέλλοντες ἐκείνῳ παρ' ἡμῶν αὐτῶν πλείους τοῦ δέοντος) ἡσυχίαν ἔχῃ, ἢ παριδὼν ταῦτα ἀφύλακτος ληφθῇ, μηδενὸς ὄντος ἐμποδὼν πλεῖν ἐπὶ τὴν ἐκείνου χώραν ὑμῖν, ἂν ἐνδῶ καιρόν. 19. ταῦτα μὲν ἐστὶν ἃ πᾶσι δεδόχθαι φημὶ δεῖν καὶ παρεσκευάσθαι προσήκειν οἷμαι· πρὸς δὲ τούτοις δύναμιν τινα,

peated art. cf. 2. 16, ταῖς στρ. ταύταις ταῖς ἄνω κάτω. Madv. 9 a. With τῆς ἄγαν cm. sup. τὰς ἐξαίφνης . . αἱ λίαν, 6. 21; 19. 272.

ὥσπερ] sc. ὥρμήσατε, "as you did to E.," 1. 8: cf. 8. 74.

φασιν] the antithesis to ἀκούω, 3. 21.

Ἀλίартον] 18. 32. Grote, 9. 408. τὰ τελ. πρῶν] "lastly the other day," inf. 24: Lys. 6. 12, τὸ τελ. νυνί: Dem. 19. 200, τὰ τελ. δ' ἐναγχος.

§ 18. οὐδ' εἰ μὴ π. ἂν] "even supposing you should not do this . ." 24. 154, οὐδὲ σπέρμα δεῖ καταβάλλειν . . οὐδ' εἰ μή πω ἂν ἐκφύοι . . In this construction the opt. with ἂν included in the clause introduced by εἰ is the apodosis to a condition commonly suppressed. In 20. 62 it is expressed, οὐκοῦν αἰσχροὺς εἰ μέλλοντες μὲν εὖ πάσχειν συκοφάντην ἂν ταῦτα λέγοντα ἡγοίσθε, ἐπὶ δὲ τῷ ἀφελέσθαι . . ἀκούσεσθε: μέλλοντες being the protasis to ἂν ηγοίσθε, and in Antiphr. 6. 29, δεινὸν εἰ οἱ αὐτοὶ μάρτυρες τούτους μὲν ἂν μαρτυροῦντες πιστοὶ ᾔσαν, ἐμοὶ δὲ μαρτυροῦντες ἄπιστοι ἔσονται. Here an εἰ τύχοι or the like might be supplied. Cf. Jelf, 860. 1; Don. § 507, and the admirable note of Mr. Shill. on *De F. Leg.* § 190.

εὐτρεπεῖς] "participium requiro," Schäff.; but cf. 2. 1; 18.

10, εἰ γὰρ ἴστε με τοιοῦτον: 19. 87, πρὸς Πορθμῷ . . ἀκούοντες δύναμιν Φίλιππου καὶ ξένους: 20. 13, ἐπ' ἄλλων . . ἴδοι τις ἂν τοιοῦτον, where Cobet would insert ὅν: al.

εἰσὶ . . εἰσίν] 1. 19. "for there are, there are, I repeat, persons from among ourselves (inf. § 27) more than there ought to be, who report every thing to him." We can hardly suppose that there was as yet any Macedonian party. The expressions used by Dem. in 2. 4, &c. only refer to the character of the policy of those to whom he refers, and do not mean to imply that they were in Philip's pay. The allusion here is no doubt more particularly to the actors Neoptolemus and Aristodemus (5. 6; 19. 12). The Athenians, when they heard the words οἱ ἐξαγγέλλοντες, would have no doubt as to the persons meant.

μηδενός] neuter: "there being nothing to hinder."

ἐνδῶ κ.] "should he give you . ." Thuc. 2. 87, οὐκ ἐνδῶσομεν πρόφασιν.

§ 19. δεδόχθαι . . π.] "at once determined upon . ." Madv. 171, r. 1; Don. p. 409. 8. 3, συμφέρειν καὶ βεβουλευσθαι καὶ παρεσκευάσθαι: 14. 17, οὕτω συνετετάχθαι φημὶ δεῖν: 18. 78; Soph. *El.* 1338.

For πρὸς δὲ τούτοις F S have πρὸ δὲ τούτων, which is adopted by



ὦ ἄνδρες Ἀθηναῖοι, φημὶ προχειρίσασθαι δεῖν ὑμᾶς, ἢ συνεχῶς πολεμήσει καὶ κακῶς ἐκείνον ποιήσει. μή μοι μυρίους μηδὲ δισμυρίους ξένους. μηδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις, ἀλλ' ἢ τῆς πόλεως ἔσται, καὶ ὑμεῖς ἓνα καὶ πλείους καὶ τὸν δεῖνα καὶ ὄντινούν χειροτονήσητε στρατηγόν, τούτῳ πείσεται καὶ ἀκολουθήσει. 20. καὶ τροφὴν ταύτη πορίσαι κελεύω. ἔσται δ' αὕτη τίς ἢ δύναμις καὶ πόση, καὶ πόθεν τὴν τροφὴν ἔξει, καὶ πῶς ταύτ' ἐθελήσει ποιεῖν; ἐγὼ φράσω, καθ' ἕκαστον τούτων διεξιὼν χωρὶς. ξένους μὲν λέγω — καὶ ὅπως μὴ ποιήσετε ὁπολλάκις ὑμᾶς ἐβλάψεν· πάντ' ἐλάττω νομίζοντες εἶναι τοῦ δέοντος, καὶ τὰ μέγιστ' ἐν τοῖς ψηφίσμασιν αἰρούμενοι, ἐπὶ τῷ πράττειν οὐδὲ τὰ μικρὰ ποιεῖτε· ἀλλὰ τὰ μικρὰ ποιήσαντες καὶ πορίσαντες τοῦτοις προστίθετε. ἂν ἐλάττω φαίνεται. 21. λέγω δὴ τοὺς πάντας στρατιώτας δισχιλίους, τούτων δὲ

Dind. and Sauppe. Cf. inf. § 22, τί πρὸς τούτοις, which, together with the import of the previous sentence, is conclusive in favour of Bekker's reading.

ἢ with the fut. ind. as 1. 3.

μή μοι] Madv. 32. Ar. *Nub.* 84; *Acharn.* 345, μή μοι πρόφασιν, "none of your 10,000 mercenaries;" the accusative depending on the verb involved in μή μοι.

ἐπιστολιμαίους] as we say "on paper." The meaning is made clear by § 30.

ταύτας] i. e. of which you are so fond, "of yours:" sup. § 17.

τῆς π. ἔσται] "but one which will belong to the state" (inf. 27; *Ps. Dem.* 25. 25, τῶν πονηροτάτων . . ἢ πόλις γίγνεται: *Soph. Ant.* 737); whereas the mercenaries went off upon expeditions of their own: inf. 24; 2. 28.

Before the first καὶ, "and whether," West. and Fr., following H. Wolf and Schäf., unnecessarily insert καί: "and whether you elect one or more, or this or that man (2. 31), or any one whatever as general, will . ."

§ 20. ἔσται δ'] "what kind of a

force this shall be" (sup. § 13, τὸν . . τρόπον), τίς being here equivalent to ποία τις.

ταύτ' referring to ἡ τῆς π. ἔσται and τούτῳ το ἀκολουθήσει.

καθ' ἕκαστον] "discussing each of these points separately," the gen. τούτων depending on καθ' ἕκαστον, regarded as one word: cf. 2. 24; 9. 22, καθ' ἓνα . . τῶν Ἑλλήνων.

ξένους μὲν] the sentence, interrupted by καὶ ὅπως, is commenced afresh by λέγω δὴ at the beginning of § 21.

καὶ ὅπως μή] "and beware of doing . . ." Madv. 124, r. 1; 8. 38; affirmatively 19. 94, καὶ ὅπως, ὥσπερ ἐρωτῶσι προθύμως, οὕτω καὶ ποιεῖν ἐθελήσουσιν.

τοῦ δ.] "the occasion."

τὰ μέγιστ'] 3. 14. "the strongest measures in your decrees, when it comes to the execution you do not perform even the least . . ." cf. 3. 4, 5, 15; inf. §§ 36, 37.

ἐλάττω] "inadequate," "insufficient."

§ 21. τοὺς πάντας] "I recommend then . . in all." Madv. 11, r. 4.

στρατιώτας] here "foot-sol-



Ἀθηναίους φημὶ δεῖν εἶναι πεντακοσίους, ἐξ ἧς ἂν τινος ὑμῖν ἡλικίας καλῶς ἔχειν δοκῇ, χρόνον τακτὸν στρατευομένους, μὴ μακρὸν τοῦτον, ἀλλ' ὅσον ἂν δοκῇ καλῶς ἔχειν, ἐκ διαδοχῆς ἀλλήλοις· τοὺς δ' ἄλλους ξένους εἶναι κελεύω. καὶ μετὰ τούτων ἱππέας διακοσίους, καὶ τούτων πεντήκοντα Ἀθηναίους τοῦλάχιστον, ὥσπερ τοὺς πεζοὺς, τὸν αὐτὸν τρόπον στρατευομένους· καὶ ἱππαγωγοὺς τούτοις. 22. εἰεν τί πρὸς τούτοις ἔτι; ταχείας τριήρεις δέκα· δεῖ γάρ, ἔχοντος ἐκείνου ναυτικόν, καὶ ταχειῶν τριήρων ἡμῖν, ὅπως ἀσφαλῶς ἡ δύναμις πλέη. πόθεν δὲ τούτοις ἡ τροφή γενήσεται; ἐγὼ καὶ τοῦτο φράσω καὶ δείξω, ἐπειδάν, διότι τηλικαύτην ἀποχρῆν οἶμαι τὴν δύναμιν καὶ πολίτας τοὺς στρατευομένους εἶναι κελεύω, διδάξω.

diers:" cf. §§ 28, 33, where *στρ.* are opposed to *ἱππεῖς*.

ἐξ ἧς ἂν τινος . . ἡλ.] i. e. from whatever age, down to the περίπολοι or any intermediate year. We have the reverse mode of reckoning in 3. 4. Aristotle (ap. Harpocr. p. 170, Bekk.) says, χρῶνται δέ (the Athenians) τοῖς ἐπωνύμοις καὶ πρὸς τὰς στρατείας καὶ ὅταν ἡλικίαν ἐκπέμπωσι προγράφουσιν ἀπὸ τίνος ἄρχοντος ἐπωνύμου μέχρι τίνος. δεῖ στρατεύεσθαι, which clearly explains this passage. Hence the expression in Aesch. 2. 168, τὰς ἄλλας τὰς ἐκ διαδοχῆς ἐξόδους τὰς ἐν τοῖς ἐπωνύμοις ἐξῆλθον: cf. Schörm. *Ant. Fur. Gr.* p. 251. "of whatever age you may think advisable."

ἀλλήλοις] depending on ἐκ διαδοχῆς, Jelf, 593. 2: "relieving each other." Cf. the passage just quoted from Aesch. Dem. 21. 164. In 2. 31 we have κατὰ μέρος.

τοῦλάχιστον] Madv. 14 a, r. 3. ὥσπερ . . . τὸν αὐτόν] 1. 15.

In many of the passages where ὥσπερ is found after ὁ αὐτός, critics have wished to substitute ὅσπερ. But we find καθάπερ also after ὁ αὐτός, which proves, as Bremi remarks (*Agr. Crit.* p. 93. 15), that such change would be wrong. 23. 41, τοῖς αὐτοῖς ἐνεχέσθω καθάπερ ἂν

τὸν Ἀθηναῖον κατακτείνῃ, though he had just before said τὴν αὐτὴν δίκην δέδωκεν ἥνπερ ἂν . . : cf. Heind. on Pl. *Phaed.* 86 A, τῷ αὐτῷ λόγῳ ὥσπερ σύ . . On the *navy* of Philip see Grote, II. 424; on the dat. τούτοις, I. 22.

τοὺς πεζοὺς] the case being, as often after ὥσπερ, &c., assimilated to that to which ὥσπερ, &c., refer. Thuc. I. 69, ὥσπερ ἐκείνον: 6. 65, ὥσπερ καὶ ἡμᾶς.

§ 22. τηλικαύτην] "of such amount," the context in each case determining whether the amount is great or small; here of course the latter. As only part of the expedition was to consist of Athenian citizens, Dobree and Halm propose to read συστρατευομένους: Spengel conj. τοῖς στρατευομένοις παρῆναι (as in the next section πολ. δὲ παρῆναι). West. takes εἶναι as = παρῆναι, which is impossible. But the ordinary reading does not seem to present any insuperable difficulty if we suppose the article to refer to those mentioned in τακτὸν χρόνον στρατευομένους and τὸν αὐτὸν χρ. στρ.: "why I think a force of such amount is sufficient, and recommend that those serving (as I have said) should be citizens," πολίτας being emphatic by position.

23. Τοσαύτην μὲν, ὦ ἄνδρες Ἀθηναῖοι, διὰ ταῦτα, ὅτι οὐκ ἔνι νῦν ἡμῖν πορίσασθαι δύναμιν τὴν ἐκείνῳ παραταξομένην, ἀλλὰ ληστεύειν ἀνάγκη καὶ τούτῳ τῷ τρόπῳ τοῦ πολέμου χρῆσθαι τὴν πρώτην· οὐ τοίνυν ὑπέρογκον αὐτὴν (οὐ γὰρ ἔστι μισθὸς οὐδὲ τροφή) οὐδὲ παντελῶς ταπεινὴν εἶναι δεῖ. πολίτας δὲ παρεῖναι καὶ συμπλεῖν διὰ ταῦτα κελεύω, ὅτι καὶ πρότερόν ποτ' ἀκούω ξενικὸν τρέφειν ἐν Κορίνθῳ τὴν πόλιν, οὐ Πόλυστρατος ἡγήετο καὶ Ἰφικράτης καὶ Χαβρίας καὶ ἄλλοι τινές, καὶ αὐτοὺς ὑμᾶς συστρατεύεσθαι. 24. καὶ οἶδα ἀκούων ὅτι Λακεδαιμονίους παραταττόμενοι μεθ' ὑμῶν ἐνίκων οὔτοι οἱ ξένοι καὶ ὑμεῖς μετ' ἐκείνων. ἐξ οὗ δ' αὐτὰ καθ' αὐτὰ τὰ ξενικὰ ὑμῖν στρατεύεται, τοὺς φίλους νικᾷ καὶ τοὺς συμμάχους, οἱ δ' ἔχθροὶ μείζους τοῦ δέοντος γεγόνασιν. καὶ παρακύψαντα ἐπὶ τὸν τῆς πόλεως πόλεμον, πρὸς Ἀρτάβαζον καὶ παν-

So that the meaning will simply be, "why I recommend that there should be a body of citizens in the force sent out."

§ 23. *Τοσαύτην μὲν* "a force of such strength (ἀποχρῆν οἶμαι) because."

*ἐνι* 2. 4.

*νῦν*] emphatic.

*παραταξομένην*] "to meet him in the field," 9. 49; 16. 10, *ἐκινδυνεύσατε καὶ παρετάξασθε*: 18. 208; Thuc. 5. 4.

*ληστεύειν*] of guerilla warfare. Thuc. 4. 41, *ληστείας καὶ τοιούτου πολέμου*. Comp. Livy, 3. 61 fin.; 29. 6, "latrocinii magis quam justo bello—gerebatur res."

*τὴν πρώτην*] 3. 2.

*ἀκούω*] 3. 21. On the pres. inf. Madv. 171 b, r. 2.

*ἐν Κορίνθῳ*] Thirl. 4, c. 36; Grote, 9. 454 sq.

§ 24. *οἶδα ἀκούων*] 3. 3. "I have heard."

*μεθ' ὑμῶν*] "fighting by your side and you by theirs." K.

*ἐνίκων*] "pluries," Fr. Though the orator may mean to be understood so here, the imperfect is regu-

larly used in reference to single victories. Thuc. 1. 13 ad fin.; 1. 49; Andoc. 1. 107, *μαχεσάμενοί τε ἐνίκων*, i. e. in the battle of Marathon. Madv. 110 a, r. 2. Dem. refers in particular, no doubt, to the famous exploit of Iphicrates in cutting off the Spartan Mora. Thirl. 4. 423; Grote, 9. 482.

*ἐξ οὗ . . . στρ.*] Madv. 110 a, r.

*νικᾷ*] "they have been gaining victories over," not your enemies, but "your friends." On the increasing employment of mercenaries and soldiers of fortune at this period see Grote, 11. 390; Thirl. 5. 210. We find bitter complaints in the orators of their excesses: cf. the passages quoted by Grote, ib. p. 312; also Isocr. 4. 115; 8. 44. Dem. here and in 8. 9 sq. points out with justice that this was in a great degree owing to their not providing them with pay.

*δ'*] "while your enemies."

*παρακ. ἐπί*] "after a hasty glance at:" cf. the illustrations in L. and S.

*πρὸς Ἀρτάβαζον*] as Chares, 2. 28.

ταχοὶ μᾶλλον οἵχεται πλέοντα, ὁ δὲ στρατηγὸς ἀκολουθεῖ, εἰκότως· οὐ γὰρ ἔστιν ἄρχειν μὴ διδόντα μισθόν. 25. τί οὖν κελεύω; τὰς προφάσεις ἀφελεῖν καὶ τοῦ στρατηγοῦ καὶ τῶν στρατιωτῶν, μισθὸν πορίσαντας καὶ στρατιώτας οἰκείους ὥσπερ ἐπόπτας τῶν στρατηγουμένων· παρακαταστήσαντας, ἐπεὶ νῦν γε γέλως ἔσθ' ὥς χρώμεθα τοῖς πράγμασιν. εἰ γὰρ ἔροιτό τις ὑμᾶς, εἰρήνην ἄγετε, ὦ ἄνδρες Ἀθηναῖοι; μὰ Δί' οὐχ ἡμεῖς γε, εἴποιτ' ἂν, ἀλλὰ Φιλίππῳ πολεμοῦμεν. 26. οὐκ ἐχειροτονεῖτε δὲ ἐξ ὑμῶν αὐτῶν δέκα ταξιάρχους καὶ στρατηγούς καὶ φυλάρχους καὶ ἱππάρχους δύο; τί οὖν οὗτοι ποιοῦσιν; πλὴν ἐνὸς ἀνδρός, ὃν ἂν ἐκπέμψητε ἐπὶ τὸν πόλεμον, οἱ λοιποὶ τὰς πομπὰς πέμπουσιν ὑμῖν μετὰ τῶν ἱεροποιῶν· ὥσπερ γὰρ οἱ πλάττοντες τοὺς πηλίνους, εἰς τὴν ἀγορὰν χειροτονεῖτε τοὺς

μὴ διδόντα] “if he does not find them pay.”

§ 25. τὰς προφάσεις] 2. 27.

τῶν στρ.] “of the conduct of the officers in command:” cf. 1. 28; inf. 47.

παρακαταστήσαντας] “attach- ing to them.” Ps. Dem. 49. 25, ἀλλ' οὐκ ἂν παρακαταστήσαντά τινα τῶν οἰκείων φυλάττειν, “would not have set . . .”

γέλως] the predicate, as in 1. 3; 19. 72, ἔστι δὲ ταῦτα γέλως. “for the way in which we are now managing the thing is a mockery,” “perfectly ridiculous.”

μὰ Δί'] “no, indeed, you would say, we are at war with Philip.”

§ 26. ἐχειροτονεῖτε, κ.τ.λ.] “Sus- picor scribendum . . . καὶ χειροτονεῖτε . . . Ipsum imperfectum ἐχειροτονεῖτε, cui hic locus non est, movet vitii suspicionem.” Schäf. The ordinary reading is beyond suspicion. “but did you not keep electing (during the whole time you have been at war) from among yourselves . . .”

ἐνὸς ἀνδρός.] Gr. and R. Ant. s. v.; Schöm. Ant. Fur. Gr. p. 251 sq.

μετὰ τῶν ἱ.] “assist the sacri- ficers to conduct your processions

for you,” instead of being on ser- vice, as they ought to be if you are really at war with P.: cf. 21. 171. It was part of the duty of the hip- parch, according to Xen. *Hipparch.* 3, § 1, to take care ὅπως τὰς πομπὰς ἐν ταῖς ἐορταῖς ἀξιθεάτους ποιήσει, ἔτι δὲ καὶ τᾶλλα ὅσα ἐπιδεικνύναι δεῖ τῇ πόλει ὅπως ἢ δυνατόν κάλ- λιστα ἐπιδείξαι, τὰ τε ἐν Ἀκαδημίᾳ καὶ τὰ ἐν Λυκείῳ καὶ τὰ Φαληροῖ καὶ τὰ ἐν τῷ ἱπποδρόμῳ. On the ἱερο- ποιοί, Aristotle, ap. *Etymol. Mag.* 468. 56, says, Κληρωτοὶ ἄρχοντές εἰσι δέκα τὸν ἀριθμόν, οἳ τὰ τε μαν- τεύματα ἱεροθυτοῦσι, κἄν τι καλ- λιεῖναι δέη, καλλιερῶσι μετὰ τῶν μαντῶν καὶ θυσίας τὰς νομιζομένας ἐπιτελοῦσι καὶ τὰς πενταετηρίδας ἀπάσας διοικοῦσι πλὴν τῶν Παναθη- ναίων.

τοὺς πηλίνους] “like those who model the clay figures (i. e. of gen- erals, &c.):” see Bekker's *Charicles*, p. 183, Engl. Tr. εἰς τὴν ἀγ. be- longs also to οἱ πλάττοντες: cf. Cob. *Nov. Lect.* p. 94. Why Dem., after saying that the generals helped to conduct the processions, adds that they were elected for the agora, is explained by the remark of C. O. Müller, quoted by Sauppe, “Fori

ταξιάρχους καὶ τοὺς φυλάρχους, οὐκ ἐπὶ τὸν πόλεμον. 27. οὐ γὰρ ἐχρῆν, ὧ ἄνδρες Ἀθηναῖοι, ταξιάρχους παρ' ὑμῶν, ἵππαρχον παρ' ὑμῶν, ἄρχοντας οἰκείους εἶναι, ἢ ἢν ὡς ἀληθῶς τῆς πόλεως ἡ δύναμις; ἀλλ' εἰς μὲν Δῆμον τὸν παρ' ὑμῶν ἵππαρχον δεῖ πλεῖν, τῶν δ' ὑπὲρ τῶν τῆς πόλεως κτημάτων ἀγωνιζομένων Μενέλαον ἵππαρχεῖν; καὶ οὐ τὸν ἄνδρα μεμφόμενος ταῦτα λέγω, ἀλλ' ὑφ' ὑμῶν ἔδει κεχειροτονημένον εἶναι τοῦτον, ὅστις ἂν ᾗ.

28. Ἰσως δὲ ταῦτα μὲν ὀρθῶς ἡγεῖσθε λέγεσθαι, τὸ δὲ τῶν χρημάτων, πόσα καὶ πόθεν ἔσται, μάλιστα ποθεῖτε ἀκοῦ-

Atheniensis is fuit situs, ut nullam pompam vel theoriam . . . ex interiore urbe missam non oportuerit per forum duci."

§ 27. γάρ] sup. § 10.

παρ' ὑμῶν] "from among yourselves."

ἄρχοντας] closing the enumeration—"in short, officers of your own:" 1. 13, πάνθ'.

ἢ ἢν] Madv. 131 b, r. 3. So frequently after ἐχρῆν, οὐκ ἐχρῆν, and similar expressions. Eur. *Hērē*. 641, 929; Pl. *Prot.* 335 c. After questions such as in Lys. 1. 42, εἰ προῆδεν, οὐκ ἂν δοκῶ . . . τοῖς φίλοις παραγγεῖλαι, ἢ ὡς ἀσφαλέστατα . . . εἰρήναι: 7. 17; after ἐβουλόμην ἂν, Lys. 3. 31, 44; 4. 3, &c. "that so the force might be . . ."

εἰς: Δῆμον] From a lately-discovered frag. of Hyperides we learn that one of the two hipparchs was sent every year to Lemnos, for the purpose, as we may conclude from this passage, of taking part in some procession of the Cleruchs, or other sacred solemnity, rather than for the discharge of military duty.

τὸν παρ' ὑ. ) (Menelaus, a foreigner. Lyc. § 105, τοὺς παρ' ὑμῶν ἡγεμόνας: Pl. *Soph.* 242 D, τὸ δὲ παρ' ὑμῶν ἑλεατικὸν ἔθνος: Dein. 1. 56, τὸν παρ' αὐτῶν ἀποστέρησαντα τὸ ναῦλον τὸν πορθμέα, "that member of their body." Later writers went so far as to say

ἡ παρ' αὐτῶν χάρα, ὁ παρ' ἡμῶν πατήρ, &c. The Menelaus here spoken of is supposed to have been Philip's half-brother Amyntas' son by his wife Gygaea, as we learn from Justin, 7, c. 4. He and his brother Arrhidaeus are said to have fallen into the hands of Philip when he took Olynthus, and to have been put to death by him.

τῶν . . . κτημάτων] Perhaps the Chersonese is meant: cf. 19. 78, where it is spoken of as τῶν ἰδίων τι κτημάτων of Athens. Philip had just before this time been extending his dominion in Thrace, and carrying his aggressions to the immediate neighbourhood of the Chersonese. Grote, 11. 428.

καὶ οὐ . . . μ.] Cf. 3. 36.

κεχειροτονημένον] "Ab Atheniensibus non poterat χειροτονεῖσθαι nisi esset Atheniensis; M. ut peregrinus et ξεναγός non fuit κεχειροτονημένος: cf. § 33, ὁ κύριος καταστάς ὑφ' ὑμῶν." Schäf. The meaning then is, "the officer fighting in defence of your possessions ought to have been an Athenian."

§ 28. τὸ . . . τῶν χρημάτων] depending upon ἀκοῦσαι: "about the supplies, what their amount should be, and where they are to come from," how they are to be raised: sup. 13, πόρους οὕστινας χρ., the third part of his promised exposition.



σαι. τοῦτο δὴ καὶ περαίνω. χρήματα τοίνυν, ἔστι μὲν ἡ τροφή, σιτηρέσιον μόνον τῇ δυνάμει ταύτῃ, τάλαντα ἐνενήκοντα καὶ μικρόν τι πρὸς, δέκα μὲν ναυσὶ ταχείαις τεττάρακοντα τάλαντα, εἴκοσιν εἰς τὴν ναῦν μναῖ τοῦ μηνὸς ἐκάστου, στρατιώταις δὲ δισχιλίους τοσαυτὴ ἕτερα, ἵνα δέκα τοῦ μηνὸς ὁ στρατιώτης δραχμὰς σιτηρέσιον λαμβάνῃ, τοῖς δ' ἵππεῦσι διακοσίους οὔσιν, ἂν τριάκοντα δραχμὰς ἕκαστος λαμβάνῃ τοῦ μηνός, δώδεκα τάλαντα.

29. εἰ δέ τις οἶεται μικρὰν ἀφορμὴν εἶναι σιτηρέσιον τοῖς στρατευομένοις ὑπάρχειν, οὐκ ὀρθῶς ἔγνωκεν· ἐγὼ γὰρ οἶδα σαφῶς ὅτι, τοῦτ' ἂν γένηται, προσποριεῖ τὰ λοιπὰ αὐτὸ τὸ στράτευμα ἀπὸ τοῦ πολέμου, οὐδένα τῶν Ἑλλήνων ἀδικοῦν οὐδὲ τῶν συμμάχων, ὥστ' ἔχειν μισθὸν ἐντελῆ. ἐγὼ συμπλέων ἐθελοντὴς πάσχειν ὅτιοῦν ἔτοιμος, ἂν μὴ ταῦθ' οὕτως ἔχῃ. πόθεν οὖν ὁ πόρος τῶν χρημάτων ἂ παρ' ὑμῶν κελεύω γενέσθαι; τοῦτ' ἤδη λέξω.

*The way of raising money*

τοῦτο δὴ] “I proceed then to despatch this point also.”

χρήματα is put absolutely, as it were a heading to the sentence which follows: “as to supplies, then, the cost of maintenance, mere ration-money . . . comes to.”

πρὸς] “over.” 22. 60, καὶ μικρόν τι πρὸς. Heind. *Gorg.* 55.

εἰς τὴν ναῦν] “to each ship.” inf. ὁ στρατιώτης and τοῦ μηνός. On the pay of the Athenian army and navy cf. Böckh, *Publ. Econ.* bk. 2, c. 22.

τοσαυτὴ ἕτερα] “as much more:” cf. Böckh, *ib.* bk. 2, c. 11 ad fin. note.

§ 29. ἀφορμὴν εἶναι] Bekk. st. from F S. Bekk., ἀφορμήν. L. and S., who translate “inducement,” have mistaken the meaning of the passage, which is, “if any of you thinks that finding the men ration-money only to begin with is a small start, and insufficient provision, he is wrong.”

τοῦτ' i. e. σιτηρέσιον ὑπάρχειν: emphatic. Cf. 5. 16, εἰς τὴν οἰκίαν εἴ τις ἐμβάλοι: 9. 44, τῶν Ἀθηναίων δικαίων εἰ μὴ μεθέξει: 23. 42, οὕτως ἂν ἄρα τοῦτο γένηται.

προσποριεῖ] “will provide what else is required from the war” (i. e. not for itself, which would require the middle, but so that you will not have to provide it: cf. *πορίσωσιν*, 2. 16). The meaning is the same as in Thuc. 1. 11, ὅσον ἡλιπίζον αὐτόθεν πολεμοῦντα βιοτεύουσιν. We are reminded of Arist. *Rhet.* 3. 2. 10, καὶ οἱ μὲν λησταὶ αὐτοὺς “ποριστὰς” καλοῦσι νῦν. Böckh remarks on this passage, in his *Publ. Econ.* bk. 2, c. 22, “this proposal is worthy of remark, as having no parallel in any Grecian author; it is the outline of a plan for embodying a military force to maintain itself at free quarters, and at the same time to form a permanent standing army; though its continuance was indeed limited to the duration of war.”

ἔτοιμος is very frequently used without εἰμι, as here. Ps. Dem. 10. 4 al.

πόθεν] sc. ἔσται.

παρ' ὑ. . . γ.] “to be provided by you.”

λέξω] strictly, “I will recite.” The way in which he proposed to



## ΠΟΡΟΤ ΑΠΟΔΕΙΞΙΣ.

30. "Α μὲν ἡμεῖς, ὦ ἄνδρες Ἀθηναῖοι, δεδυνήμεθα εὐρεῖν, ταῦτά ἐστιν ἐπειδὴν δ' ἐπιχειροτονήτε τὰς γνώμας, ἃ ἂν ὑμῖν ἀρέσκη χειροτονήσατε, ἵνα μὴ μόνον ἐν τοῖς ψηφίσμασι καὶ ἐν ταῖς ἐπιστολαῖς πολεμήτε Φιλίππῳ, ἀλλὰ καὶ τοῖς ἔργοις.

31. Δοκεῖτε δέ μοι πολὺν βέλτιον ἂν περὶ τοῦ πολέμου καὶ ὅλης τῆς παρασκευῆς βουλευσασθαι, εἰ τὸν τόπον, ὦ ἄνδρες

raise the money required, he had worked out in a written scheme, which he now reads to the assembly.

§ 30. "Α μὲν . . ταῦτα] according to Dionysius (*Ep.* 1 ad Ammon. c. 10) this was the commencement of a new speech. He says, *ἔπειτα* (after the archonship of Theophilus, *Ol.* 108. 1) *Θεμιστοκλῆς ἐφ' οὗ τὴν ἔκτῃν τῶν κατὰ Φιλίππου δημηγοριῶν ἀπήγγειλε Δημοσθένης περὶ τῆς φυλακῆς τῶν νησιωτῶν καὶ τῶν ἐν Ἑλλησπόντῳ πόλεων, . . ἧς ἐστὶν ἀρχή*, "Α μὲν ἡμεῖς . . The student may consult on this point Grote, 11. 431, note, and A. Schäf. 2, p. 64. It is sufficient here to say that *ταῦτ' ἐστίν* must, as Petrenz observes, refer to what has gone before, as in 1. 19; 2. 18 al., which would be unintelligible on this hypothesis; and the references in the latter part of the speech to the former are too distinct to admit of our regarding it as the beginning of a distinct oration. Comp. § 32 with 19; 33, ἐπὶ τῷ π. μένειν, with § 24; § 43 sq. with 19 sq., &c.

ἡμεῖς] As Dem. never uses the plural in speaking of himself, we may conjecture that *ἡμεῖς* means his political friends, from among whom he had risen, or with whom he was known to act. Others have thought of the Poristae, the Boule, &c. The reader may take his choice. No doubt this was explained in the *Πόρου Ἀπόδειξις*.

ἃ ἂν ὑμῖν ἀρέσκη χειροτονήσατε] Bekk. Schäfer proposed *ἐπειδὴν δὲ χειροτονήσατε τὰς γνώμας* . . & ποιήσατε, a violent and improbable change. Sauppe reads *ἂν ὑμῖν ἀρέσκη, χειροτονήσατε*, quoting in support 9. 70, and 14. 14, and this reading Dind. and West. adopt. If Bekker's reading is retained, we must translate, "this is what we have been able to devise: when you come to vote on the resolutions (mine and others that may be proposed, sup. 15), vote whatever you approve (whether mine or another) that . ."

ἐν ταῖς ἐπ.] sup. §§ 19, 20; inf. 45. West. appositely quotes Livy 31. 44, "Athenienses quidem literis verbis quibus solis valent bellum adversus Philippum gerunt."

§ 31. ἂν . . β.] Madv. 173. In some passages of this kind errors have crept in through *ἂν* being withdrawn from the infinitive, as in Isocr. 1. 12, ἐγὼ σοι πειράσομαι συντόμως ὑποθέσθαι δι' ὧν ἂν μοι δοκοῖς . . πρὸς ἀρετὴν ἐπιδοῦναι. Arist. *Vesp.* 1404, εἰ νῆ Δί' αὐτὴ τῆς κακῆς γλώττης ποθὲν πυροῦς πρίαο· σωφρονεῖν ἂν μοι δοκοῖς, which Cobet (*Nov. Lect.* p. 362) has well corrected by substituting the indic. δοκεῖς. So in 19. 4 the vulg. had ὡς δὴ μοι δοκοῖτ' ἂν . . γνῶναι . . τοῦθ' ὑμῖν λέξω.

τὸν τόπον] "the (geographical) position." 23. 182, ὥσπερ ἡ Χαλκὶς τῷ τόπῳ τῆς Εὐβοίας πρὸς τῆς Βοιωτίας κείται: ib., ἣν ὅν ἔχει

Ἀθηναῖοι, τῆς χώρας, πρὸς ἣν πολεμεῖτε, ἐνθυμηθεῖν τε, καὶ λογίσαισθε ὅτι τοῖς πνεύμασι καὶ ταῖς ὥραις τοῦ ἔτους τὰ πολλὰ προλαμβάνων διαπράττεται Φίλιππος καὶ φυλάξας τοὺς ἐτησίας ἢ τὸν χειμῶνα ἐπιχειρεῖ, ἥνικ' ἂν ἡμεῖς μὴ δυναίμεθα ἐκείσε ἀφικέσθαι. 32. δεῖ τοίνυν ταύτ' ἐνθυμουμένους μὴ βοηθείαις πολεμεῖν (ὕστεριούμεν γὰρ ἀπάντων) ἀλλὰ παρασκευῇ συνεχεῖ καὶ δυνάμει. ὑπάρχει δ' ὑμῖν χειμαδίῳ μὲν χρῆσθαι τῇ δυνάμει Λήμνῳ καὶ Θάσῳ καὶ Σκιάθῳ καὶ ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις, ἐν αἷς καὶ λιμένες καὶ σῖτος καὶ ἅ χρὴ στρατεύματι πάνθ' ὑπάρχει τὴν δ' ὥραν τοῦ ἔτους, ὅτε καὶ πρὸς τῇ γῇ γενέσθαι ῥάδιον καὶ τὸ τῶν πνευμάτων ἀσφαλές, πρὸς αὐτῇ τῇ χώρᾳ καὶ πρὸς τοῖς τῶν ἐμπορίων στόμασι ῥαδίως ἔσται.

τόπον ὅστις οἶδεν ὑμῶν . . Cic. *ad Fam.* 1. 7. 6 (quoted by Sauppe), “eam esse naturam et regionem provinciae tuae;” *Pro Arch.* § 21; Dem. 18. 145.

τοῖς πνεύμασι] explained by φυλάξας τοὺς ἐτησίας: “by the winds and seasons gets the start of us, and accomplishes most of his designs, and watches for the monsoon to commence them.”

τοὺς ἐτησίας] note to Arg.: cf. 8. 14. 17. Grote, 2, p. 297, note.

τὸν χ.] 2. 23. We have an instance of this in the siege of Heraeum Teichos, 3. 4. Navigation was suspended in the winter. Vegetius, 4. 39, “Ex die tertio Iduum Novembris usque in diem sextum Iduum Martiarum maria clauduntur.” Comp. the remarkable passage in Andoc. 1. 137, where he argues that if the gods had looked upon him as the impious person he was represented by his enemies to be, they would surely have punished him when he ventured across the sea in winter: τίς γὰρ κίνδυνος μείζων ἀνθρώποις ἢ χειμῶνος ὥρα πλεῖν τὴν θάλατταν; With φυλάξας cf. Thuc. 2. 2. 3. So τηρεῖν, Thuc. 4. 26. 4.

ἥνικ' ἂν . . . μὴ δ.] i. e. in his opinion, “when he thinks we . . .”

Xen. *Oecon.* c. 11. 14, ἀνίστασθαι μὲν ἐξ εὐνῆς εἰθισμαι ἥνικ' ἂν ἔτι ἔνδον καταλαμβάνοιμι, εἴ τινα δεόμενος ἰδεῖν τυγχάνοιμι.

§ 32. βοηθείαις] “subitariis militibus”) (παρασκευῇ συνεχεῖ καὶ δυνάμει: cf. 8. 47.

ἀπάντων] “for every thing:” as they were on the occasions mentioned below in § 35.

συνεχεῖ] “standing,” “permanent,” such as he recommends in §§ 15, 19.

χειμαδίῳ] “as a winter station for the force.” δυνάμει as ξένοις, 1. 22.

ταῖς . . νήσοις] i. e. Halonnesus, Peparethus, &c.

ἅ χρὴ] sc. ὑπάρχειν, “every thing required by.” 1. 27, ὅσ' ἀνάγκη στρατοπέδω.

τὴν . . ὥραν] “during the season.” Madv. 30.

τὸ τῶν πν.] “there is no danger from the winds.” Inf. 45, τὸ τῶν θεῶν . . τὸ τῆς τύχης.

πρὸς . . ῥ. ἔσται] “immo εἴσοσθε,” Bekk., which Dind. now adopts: “You will easily learn the time of the year when . . .” This conj. had already been made by H. Wolf. Surely there is no need for any change. During the winter the force will be stationed at one of

33. "Α μὲν οὖν χρήσεται καὶ πότε τῇ δυνάμει, παρὰ τὸν καιρὸν ὁ τούτων κύριος καταστὰς ὑφ' ὑμῶν βουλευέσεται ἂ δ' ὑπάρξαι δεῖ παρ' ὑμῶν, ταῦτ' ἐστὶν ἂ ἐγὼ γέγραφα. ἂν ταῦτα, ὦ ἄνδρες Ἀθηναῖοι, πορίσητε τὰ χρήματα πρῶτον ἂ λέγω, εἴτι καὶ τᾶλλα παρασκευάσαντες, τοὺς στρατιώτας, τὰς τριήρεις, τοὺς ἱππέας, ἐντελῇ πᾶσαν τὴν δύναμιν νόμῳ κατακλείσητε ἐπὶ τῷ πολέμῳ μένειν, τῶν μὲν χρημάτων αὐτοῖ ταμίαι καὶ πορισταὶ γιγνόμενοι, τῶν δὲ πράξεων παρὰ τοῦ στρατηγοῦ τὸν λόγον ζητοῦντες, παύσεσθ' αἰεὶ περὶ τῶν αὐτῶν βουλευόμενοι καὶ πλεόν οὐδὲν ποιοῦντες, 34. καὶ ἔτι πρὸς τούτῳ πρῶτον μὲν, ὦ ἄνδρες Ἀθηναῖοι, τὸν μέγιστον τῶν ἐκείνου πόρων ἀφαιρήσεσθε. ἔστι δ' οὗτος τίς; ἀπὸ τῶν ὑμετέρων ὑμῖν πολεμῇ συμμάχων, ἄγων καὶ φέρων τοὺς

the neighbouring islands—"during the season of the year when it is both easy to stand in to the shore . . it will easily operate close to his country and the entrances of his sea-ports," to land troops to carry out the system of *ληστεία* recommended in § 23, and to interfere with commerce.

§ 33. "Α . . . χρ.] Madv. 27 a, r. 2: cf. 3. 6. "how then, and when he . . the officer put by you in command of." On the position of the participle, 3. 3.

παρὰ τὸν κ.] "alongside of," "at the moment of," "according to circumstances." 18. 239, εἴπερ ἐνεδέχετο παρὰ τοὺς παρόντας καιρούς.

ἂ . . ὑπ. δεῖ] "what you must find to begin with."

γέγραφα] i. e. in the Πόρου Ἀπόδειξις he had just read to them."

ἐντελῇ] proleptic—"in short the whole force complete."

ἐπὶ . . μένειν] "to remain for the war," "in the field," so that it may be συνεχής. 21. 176, μένειν ἐπὶ τῇ καταχειροτονίᾳ.

ζητοῦντες] "while you seek an account (the account he should of course render [τόν]) . . of his conduct." Cobet (*Nov. L.* p. 275) proposes ἀπαιτοῦντες, which is

adopted by Dind. and West. No doubt ἀπαιτεῖν is the proper word in this case, and ζητοῦντες is not supported by the passages quoted by Redh., 19. 109, ἐγὼ δ' ἐκείνους τοὺς λόγους ἐζήτουν παρὰ τούτου, and Aesch. 3. 22, ἀνεύθυνον καὶ ἀνεξέταστον καὶ ἀζήτητον οὐδέν ἐστι τῶν ἐν τῇ πόλει. It shows the reckless haste with which so-called emendations are made, that West. proposes to alter ἐζήτουν into ἀπήτουν in 19. 109 just referred to, where it is used in the perfectly legitimate sense, "I should have looked for such language as this from him."

§ 34. ἀπό] Cf. 1. 22. "he carries on the war against us by means of what he gets from," "from the resources of . ." Madv. 39, r.

ἄγων καὶ φέρων] a standing expression for hostile plundering, as the Lat. "ferre et agere" (Livy 23. 3, "res sociorum ante oculos suos ferri agique videret"). 9. 52; 23. 61, τίνα γὰρ οἶσει ἢ ἄξει βία ἀδίκως Χαρίδημος; from which and similar passages we see that ἄγειν καὶ φ. had become a phrase in which the original difference between the verbs had become merged in a general signification.

πλέοντας τὴν θάλατταν. ἔπειτα τί πρὸς τοῦτω; τοῦ πᾶσχειν αὐτοὶ κακῶς ἔξω γενήσεσθε, οὐχ ὥσπερ τὸν παρελθόντα χρόνον εἰς Δῆμνον καὶ Ἰμβρον ἐμβαλὼν αἰχμαλώτους πολίτας ὑμετέρους ᾤχετ' ἔχων, πρὸς τῷ Γεραιστῷ τὰ πλοῖα συλλαβὼν ἀμύθητα χρήματ' ἐξέλεξε, τὰ τελευταῖα εἰς Μαραθῶνα ἀπέβη καὶ τὴν ἱερὰν ἀπὸ τῆς χώρας ᾤχετ' ἔχων τριήρη, ὑμεῖς δ' οὔτε ταῦτα ἡδύνασθε κωλύειν οὔτ' εἰς τοὺς χρόνους οὓς ἂν προθῆσθε βοηθεῖν.

35. καίτοι τί δὴ ποτε, ὧ ἄνδρες Ἀθηναῖοι, νομίζετε τὴν μὲν τῶν Παναθηναίων ἑορτὴν καὶ τὴν τῶν Διονυσίων ἀεὶ τοῦ καθήκοντος χρόνου γίνεσθαι, ἂν τε δεινοὶ λάχωσιν ἂν τε ἰδιῶται οἱ τούτων ἐκατέρων ἐπιμελούμενοι, εἰς ἃ τοσαῦτ' ἀναλίσκεται χρήματα ὅσα οὐδ' εἰς ἓνα τῶν ἀποστολῶν, καὶ τοσοῦτον ὄχλον καὶ παρασκευὴν ὅσῃν οὐκ οἶδ' εἴ τι τῶν

τοὺς πλ. τὴν θάλ.] “their traders,” “their commerce.” Compare the illustrative passage in 32, §§ 4, 5, and Lys. c. *Andoc.* 19, ναυκληρίᾳ ἐπιθέμενος ἔπλει τὴν θάλατταν. On the acc. after πλεῖν, Madv. 22 b.

ἔξω] “out of the reach of,” as in *Prom.* 271, πημάτων ἔξω, and similar phrases.

οὐχ ὥσπερ . . ᾤχετ'] Arist. *Eg.* 780, οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως, οὐχ ὥσπερ ἐγὼ ραψάμενός σοι τουτὶ φέρω, “not like me who,” “whereas I.” Pl. *Gorg.* 522 A, διψῆν ἀναγκάζων οὐχ ὥσπερ ἐγὼ . . εὐώχουν, where see Heind. *Prot.* 341 A; *Symp.* 179 E, 189 C; Dem. 21. 218; Eur. *Bacch.* 928, “not like as in time past, when he made a descent upon . .”

πολίτας] settled there as Cleruchs. In reference to this period Aesch. says, 2. 72, Φίλιππος . . πρὸς ἡμᾶς ἡγωνίζετο . . ἤδη περὶ Δήμνον καὶ Ἰμβρου καὶ Σκύρου τῶν ἡμετέρων κτημάτων. Böckh, *Publ. Ec.* bk. 3, c. 18.

πρὸς τῷ Γ.] where the corn-ships from the Euxine used to touch. Grote, 10, p. 176; Thirl. 5. 38. On the orthography of the word see

L. Dind., Xen. *Hell.* 3. 4. 4.

ἐξέλεξε] “levied.” Thuc. 8. 44; Dem. 19. 293. Also with an acc. of the person like πράττω: Aesch. 3. 35, τέλη τοὺς καταπλέοντας ἐξέλεξαν. On this section see Grote, 11. 424 sq.

εἰς τοὺς χ.] “at the times.” Cf. 2. 20, εἰς μακράν: 18. 151; al. So *ad* in Latin, Cic. *ad Att.* 12. 46, “utrum illuc nunc veniam, an ad decem annos,” “ten years hence.” *Tusc. D.* 1, § 82, “fit etiam ad punctum temporis;” al.

§ 35. τοῦ κ. χ.] “at the proper time.” Madv. 66. *Oed. Tyr.* 75.

ἂν τε] “whether persons of experience, or the reverse, have been chosen by lot to . .”

ἰδιῶται) (the ordinary person, ~~ιδιώτης~~ is the adept, “the expert.”

οἱ . . ἐπιμ.] Madv. 180 b, r. 1. τοσαῦτ' . . ὅσα] “larger sums of money than upon any one whatever of your armaments.”

καὶ (ἃ)] “and which are so-lemner (on ἔχω cf. 2. 3) with a greater attendance and magnificence than I should suppose any in the world.”

οὐκ οἶδ' εἰ] Don. § 538.



ἀπάντων ἔχει, τοὺς δ' ἀποστόλους πάντας ὑμῖν ὑστερίζειν τῶν καιρῶν, τὸν εἰς Μεθώνην, τὸν εἰς Παγασάς, τὸν εἰς Ποτίδαιαν; 36. ὅτι ἐκεῖνα μὲν ἅπαντα νόμῳ τέτακται, καὶ πρόοιδεν ἕκαστος ὑμῶν ἐκ πολλοῦ τίς χορηγὸς ἢ γυμνασί-αρχος τῆς φυλῆς, πότε καὶ παρὰ τοῦ καὶ τί λαβόντα τί δεῖ ποιεῖν, οὐδὲν ἀνεξέταστον οὐδ' ἀόριστον ἐν τούτοις ἡμέλῃται, ἐν δὲ τοῖς περὶ τοῦ πολέμου καὶ τῇ τούτου παρα-σκευῇ ἄτακτα ἀδιόρθωτα ἀόριστα ἅπαντα. τοιγαροῦν ἅμα ἀκηκόαμέν τι καὶ τριηράρχους καθίσταμεν καὶ τούτοις ἀντι-δόσεις ποιούμεθα καὶ περὶ χρημάτων πόρου σκοποῦμεν, καὶ μετὰ ταῦτα ἐμβαίνειν τοὺς μετοίκους ἔδοξε καὶ τοὺς χωρὶς οἰκοῦντας, εἴτ' αὐτοὺς πάλιν ἀντεμβιβάζειν, 37. εἴτ' ἐν ὅσῳ ταῦτα μέλλεται, προαπόλωλε τὸ ἐφ' ὃ ἂν ἐκπλέωμεν τὸν

ὑστερίζειν] 1. 9; sup. 32.

§ 36. ἐκ πολλοῦ] "long before." Thuc. 1. 68; Dem. 9. 51, ὡς ἐκ πλείστου.

τῆς φ.] "his tribe."

τί δεῖ] cf. § 3. "when and from whom and what he is to receive, and what do."

ἀν. . . ἡμέλῃται] "has carelessly been left undetermined," the adj. being proleptic.

περὶ τοῦ π.] "pertaining to war"—generally, not that in which they were engaged.

ἄτακτα, κ.τ.λ.] with the asyndeton here comp. 9. 40, ἄχρηστα, ἄπρακτα, ἀνόνητα.

ἅμα . . καί] "as soon as we have . . . we:" 18. 32; 19. 34; 23. 209, καὶ ἅμα δεῖ τι ποιεῖν καὶ πόθεν οὐκ ἔχετε. Comp. what is said in 8. 11, ἡμεῖς δ' ἐπειδὴν πυθώμεθά τι γιγνόμενον τηλικαῦτα θορυβούμεθα καὶ παρασκευαζόμεθα. On the exchanges of property cf. *Gr. and R. Ant.* s. v.; Böckh, *Publ. Ec.* bk. 4, c. 16. The forty-second speech, which is on a case of Ἀντίδοσις, will repay perusal.

περὶ χρ. π.] "about ways and means."

τοὺς μετοίκους] Böckh, *ibid.* bk. 2, c. 21; *Gr. and R. Ant.* s. v.

ἔδοξε] the empirical aorist, ex-

pressing what took place in the several instances involved in ἅμα ἀκηκόαμεν . . . Cf. 2. 10, ἤνθησεν. "It is resolved."

τοὺς χ. οἰκοῦντας] "the out-dwellers," "by whom we must understand with the grammarians freedmen, or else persons who, though still slaves, lived apart from their masters, and supported themselves by their own labour." Böckh, l. c. Ps. Dem. (47. 72) says of a freedwoman, ἀφείτο γὰρ . . . ἐλευθέρα καὶ χωρὶς ἔκει καὶ ἀνδρά ἔσχευ.

εἴτ' αὐτοὺς π. ἀντεμβιβάζειν] Bekk., "put ourselves on board," a strange expression, which can hardly be right. West. reads εἴτ' αὐτοὺς πάλιν, εἴτ' ἀντεμβιβάζειν, from S. Dind. omits the second εἴτ' and encloses ἀντεμβιβάζειν in brackets, understanding ἐμβαίνειν with αὐτοὺς πάλιν. If we read as West., ἐκείνους cannot be dispensed with.

§ 37. μέλλεται] here used passively, as in Xen. *An.* 3. 1. 47, ὡς μὴ ἐλλοιτο . . . τὰ δέοντα: Thuc. 5. 111, ὑμῶν τὰ μὲν ἰσχυρότατα ἐλπίζόμενα μέλλεται. Comp. *Oed. Col.* 1618, τὰ πό σου βραδύνεται. "so whilst these delays are taking place, the objects, whatever they may be, of our expedition are already lost."



γὰρ τοῦ πράττειν χρόνον εἰς τὸ παρασκευάζεσθαι ἀναλίσκομεν, οἱ δὲ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτῆτα καὶ εἰρωνεῖαν. ἅς δὲ τὸν μεταξὺ χρόνον δυνάμεις οἴομεθ' ἡμῖν ὑπάρχειν, οὐδὲν οἶαί τε οὐσαι ποιεῖν ἐπ' αὐτῶν τῶν καιρῶν ἐξελέγχονται. ὁ δ' εἰς τοῦθ' ὕβρεως ἐλήλυθεν ὥστ' ἐπιστέλλειν Εὐβοεῦσιν ἤδη τοιαύτας ἐπιστολάς.

## ΕΠΙΣΤΟΛΑΙ.

38. Τούτων, ὦ ἄνδρες Ἀθηναῖοι, τῶν ἀνεγνωσμένων ἀληθῆ μέν ἐστι τὰ πολλά, ὡς οὐκ ἔδει, οὐ μὴν ἀλλ' ἴσως οὐχ ἡδέα ἀκούειν. ἀλλ' εἰ μὲν, ὅσα ἂν τις ὑπερβῇ τῷ λόγῳ ἵνα μὴ λυπήσῃ, καὶ τὰ πράγματα ὑπερβῇσεται, δεῖ πρὸς ἡδονὴν δημηγορεῖν· εἰ δ' ἡ τῶν λόγων χάρις, ἂν ἢ μὴ προσήκουσα, ἔργῳ ζημία γίγνεται, αἰσχρόν ἐστιν, ὦ ἄνδρες Ἀθηναῖοι, φευκακίζειν ἑαυτούς, 39. καὶ ἅπαντ' ἀναβαλλομένους ἅ ἂν ἢ δυσχερῇ πάντων ὑστερίζειν τῶν ἔργων, καὶ μηδὲ τοῦτο δύνασθαι μαθεῖν, ὅτι δεῖ τοὺς ὀρθῶς πολέμῳ χρωμένους οὐκ

οἱ . . . καιροί] comp. with Dobree, Thuc. i. 142, τοῦ δὲ πολέμου καιροὶ οὐ μενετοί. Livy 31. 48, "non exspectare belli tempora moras ac dilaciones imperatorum."

εἰρωνεῖαν] sup. § 7.

τὸν μ. χρόνον] i. e. till we can send a larger force.

οἶαί τε . . . ἔξ.] "are proved when the opportunities actually come . . ."

ἐπ'] as in 2. 1. Madv. 73. 3 d. For the participle, Madv. 178 a. 2. 8; 6. 2.

εἰς τοῦθ' ὅ.] 3. 3.

ἐπιστολάς] ὁ σκοπὸς τῆς ἐπιστολῆς ἐστίν οὗτος· Ὁ Φ. ἐπέστειλεν Εὐβοεῦσι συμβουλευόντων μὴ δεῖν ἐλπίζειν ἐπὶ τὴν Ἀθηναίων συμμαχίαν, οἷ οὐδὲ αὐτοὺς δύνανται σῶσειν. Schol.

§ 38. μὲν . . . οὐ μὴν ἀλλ'] 1. 10.

ὡς οὐκ ἔδει] "unhappily."

εἰ μὲν] the sense of the passage seems clear: "much of what has been said, though unhappily true, is for all that not pleasant to hear. Still it is idle to shut our eyes to

the stern facts of the case. If by passing over an unpleasant reality in a speech we could make it cease to be a reality, it would be proper and necessary to study your pleasure, and only say what is agreeable. But as this cannot be, it is a shame for us to go on deceiving ourselves." If this is right, τις is the nom. to ὑπερβῇσεται, not τὰ πράγματα as West. and Redh. say. τὰ πρ. therefore are "the realities," i. e. those matters as they exist as facts.

πρὸς ἡδονήν] 3. 3. Cf. 9. 4.

εἰ δ'] "but if agreeableness of speech when it is out of place proves a harm in action, it is a shame . . ."

ἑαυτούς] "ourselves:" sup. § 10.

§ 39. χρωμένους] "deal with," "conduct war properly, ought not to be attendants on circumstances, but be themselves in advance of them." Sall. Jug. c. 1, "neque regerentur magis quam regerent ca-

ἀκολουθεῖν τοῖς πράγμασιν ἀλλ' αὐτοὺς ἔμπροσθεν εἶναι τῶν πραγμάτων, καὶ τὸν αὐτὸν τρόπον ὥσπερ τῶν στρατευμάτων ἀξιώσειέν τις ἂν τὸν στρατηγὸν ἡγέισθαι, οὕτω καὶ τῶν πραγμάτων τοὺς βουλευομένους, ἵν' ἂν ἐκείνοις δοκῇ, ταῦτα πράττηται καὶ μὴ τὰ συμβάντα ἀναγκάζωνται διώκειν. 40. ὑμεῖς δέ, ὦ ἄνδρες Ἀθηναῖοι, πλείστην δύναμιν ἀπάντων ἔχοντες, τριήρεις ὀπλίτας ἱππέας, χρημάτων πρόσδοον, τούτων μὲν μέχρι τῆς τήμερον ἡμέρας οὐδενὶ πώποτε εἰς δέον τι κέχρησθε, οὐδὲν δ' ἀπολείπετε, ὥσπερ οἱ βάρβαροι πυκτεύουσιν, οὕτω πολεμεῖν Φιλίππῳ. καὶ γὰρ ἐκείνων ὁ πληγεὶς ἀεὶ τῆς πληγῆς ἔχεται, κὰν ἐτέρωσε πατάξης, ἐκεῖσέ εἰσιν αἱ χεῖρες· προβάλλεσθαι δ' ἢ βλέπειν ἐναντίον οὐτ' οἶδεν οὐτ' ἐθέλει. 41. καὶ ὑμεῖς, ἐὰν ἐν Χερρονήσῳ πύθῃσθε Φίλιππον, ἐκεῖσε βοηθεῖν ψηφίζεσθε, ἐὰν ἐν Πύλαις, ἐκεῖσε,

sus." Hor. 1 Epp. 1. 19. In 24. 95, ταῖς δξύτῃσι δυνάμεθα καὶ τοῖς τοῦ πολέμου καιροῖς ἀκολουθεῖν, the meaning seems rather to be "keep pace with . . ." οὐκ, which belongs to δεῖ, here attaches itself, as very commonly, to the infinitive. Cf. Eur. *Hipp.* 507, 645; al.

τὸν αὐτὸν . . . ὥσπερ . . . οὕτω καὶ (δεῖ) 1. 15. "and that in the same way as one would expect a general (Madv. 8) to lead his troops, ought men of counsel (those who do not act at random, but thoughtfully) to guide circumstances . . ."

τὰ σ. . . διώκειν] "to follow events." Ps. Dem. 10. 21, τὸ συμβαῖνον αἰεὶ διώκετε. Redh. quotes Livy 9. 18, "reges . . . trahunt consilii cuncta, non sequuntur;" and Cic. *pro Balbo* 4. 9, "cum etiam casus eventusque rerum non duces sed comites ejus consiliorum fuerint."

§ 40. πλείστην δ. ἀπάντων] cf. 24. 216, ἔσθ' ὅτι κωλύει τὴν πόλιν μεγίστην εἶναι; οὐ τριήρεις ὕσας οὐδε μία πόλις Ἑλληνίς (which determines the sense of ἀπάντων here: cf. 1. 19) κέκτῃται; οὐχ ὀπλίτας; οὐχ ἱππέας; οὐ προσόδους; οὐ τόπους; οὐ λιμένας; Cf. 6. 12; 14. 13.

μ. τῆς τ. ἡ.] "up to the present day." 9. 28.

εἰς δέον τι] supr. 14; 3. 28. οὐδὲν . . ἀπολείπετε, ὥσπερ] Bekk. st. and Dind. from S. Bekk., οὐδενὸς δ' ἀπολείπεσθε "Ὡσπερ δὲ . . ." οὐδὲν is due to Dobree. "Nihil reliqui facitis quin ut barbari luctantur, ita . . ." Sauppe, who quotes Pl. *Phaed.* p. 69 B, ὡν δὴ καὶ ἔγωγε . . . οὐδὲν ἀπέλιπον . . . γενέσθαι. Cf. 9. 32.

ὥσπερ . . . οὕτω] "exactly," "just as the b. box."

τῆς π. ἔχεται] "always feels for the blow;" lays hold, as it were, of it. His hands, instead of being employed in vigorous retaliation, are feeling the part hit.

ἐκεῖσέ εἰσιν] "so sind die Hände dorthin," "thither go his hands" to feel the part struck, as just said. Madv. 79 a. Herod. 1. 32, ὁ μὲν ἀπόστολος ἐς τὴν Μίλητον ἦν.

προβάλλεσθαι = to put out the hands for defence, "to guard." Hence the expression 19. 27, τὴν προαίρεσιν . . . ὥς προβεβλημένη, "how guarded."

§ 41. καὶ ὑμεῖς] "so you:" 1. 11.

πύθῃσθε] sc. ὄντα: sup. 18.

ἐὰν ἄλλοθί που, συμπαραθεῖτε ἄνω κάτω, καὶ στρατηγεῖσθε μὲν ὑπ' ἐκείνου, βεβούλευσθε δ' οὐδὲν αὐτοῖς συμφέρον περὶ τοῦ πολέμου, οὐδὲ πρὸ τῶν πραγμάτων προορᾶτε οὐδέν, πρὶν ἂν ἡ γεγενημένη ἢ γιγνόμενόν τι πύθῃσθε. ταῦτα δ' ἴσως πρότερον μὲν ἐνῆν· νῦν δὲ ἐπ' αὐτὴν ἡκει τὴν ἀκμὴν, ὥστ' οὐκέτ' ἐγχωρεῖ. 42. δοκεῖ δέ μοι θεῶν τις, ὃ ἄνδρες Ἀθηναῖοι, τοῖς γιγνομένοις ὑπὲρ τῆς πόλεως αἰσχυρόμενος τὴν φιλοπραγμοσύνην ταύτην ἐμβαλεῖν Φιλίππῳ. εἰ γὰρ ἔχων ἂ κατέστραπται καὶ προεῖληφεν ἡσυχίαν ἔχειν ἢ θελε καὶ μηδὲν ἔπραττεν ἔτι, ἀποχρῆν ἐνίοις ὑμῶν ἂν μοι δοκεῖ, ἐξ ὧν αἰσχύνην καὶ ἀνανδρίαν καὶ πάντα τὰ αἰσχιστα ὠφληκότες ἂν ἦμεν δημοσίᾳ· νῦν δ' ἐπιχειρῶν ἀεὶ τινι καὶ τοῦ πλείονος ὀρεγόμενος ἴσως ἂν ἐκκαλέσαιθ' ὑμᾶς, εἴπερ μὴ παντάπασι ἀπεγνώκατε. 43. θαυμάζω δ' ἐγώ γε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, ὁρῶν, ὃ ἄνδρες Ἀθηναῖοι, τὴν μὲν ἀρχὴν τοῦ πολέμου γεγενημένην περὶ τοῦ τιμωρῆσθαι Φιλίππου, τὴν δὲ τελευταίαν οὖσαν ἤδη ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου. ἀλλὰ μὴν ὅτι γε οὐ στήσεται, δῆλον, εἰ μή τις κωλύσει. εἴτα τοῦτ' ἀναμενοῦμεν, καὶ

ἄνω κάτω] 2. 16.

στρατηγεῖσθε] “you are commanded . . .” he determines all your movements; you have no plan of your own.

πρὸ τῶν πρ.] emphatic; “nor before events take place do you foresee any thing.” The clause πρὶν ἂν . . . is explanatory of πρὸ τῶν πραγμάτων, “till you hear that something has happened or is happening.” Cf. 5. 2; Ps. Dem. 10. 21, 29.

ἐνῆν] Bekk. from S; ἦν ποιεῖν F; cet. ἐνῆν ποιεῖν.

ἡκει impersonal: “matters have come to the very crisis.” Madv. 7 a, 4.

ἐγχωρεῖ] sc. ταῦτα, as in Pl. *Soph.* 246 D (quoted by Sauppe), εἰ δὲ τοῦτο μὴ ἐγχωρεῖ, λόγῳ ποιῶμεν.

§ 42. τοῖς γ.] “for what is taking place.” Madv. 41, r.

ἔχων] “in possession of:” § 9.

ἔπραττεν] “were trying to effect,” “were attempting.”

ἀποχρῆν . . . δοκεῖ] “would be content with a state of things which would bring upon us as a people the imputation of cowardice and the deepest disgrace.”

With ἀνανδρίαν comp. Thuc. 1. 35, ἀρετή, “a character for virtue;” κακία, Thuc. 3. 61.

ὀρεγόμενος] “reaching out after,” “grasping after more.” *New Crat.* § 477. Thuc. 4. 17, αἰεὶ γὰρ τοῦ πλείονος ἐλπίδι ὀρεγόμενος: Thuc. ib. c. 22. 2; c. 92.

ἀπεγνώκατε] 3. 33. “if, that is, you have not altogether given up in despair.”

§ 43. ἀρχήν] Grote, 11. 427.

ὑπὲρ] “to save ourselves from:” 1. 5.

στήσεται] i. e. Philip. “that he certainly will not stop.”

εἴτα] 1. 24.

τριήρεις κενὰς καὶ τὰς παρὰ τοῦ δεῖνος ἐλπίδας ἂν ἀποστείλῃτε, πάντ' ἔχειν οἴεσθε καλῶς; 44. οὐκ ἐμβησόμεθα; οὐκ ἔξιμεν αὐτοὶ μέρος γέ τιμι στρατιωτῶν οἰκείων νῦν, εἰ καὶ μὴ πρότερον; οὐκ ἐπὶ τὴν ἐκείνου πλευσόμεθα; ποῖ οὖν πρόσσормιούμεθα, ἥρετό τις. εὐρήσει τὰ σαθρὰ, ὧ ἄνδρες Ἀθηναῖοι, τῶν ἐκείνου πραγμάτων αὐτὸς ὁ πόλεμος, ἂν ἐπιχειρῶμεν ἂν μέντοι καθώμεθα οἴκοι, λοιδορουμένων ἀκούοντες καὶ αἰτιωμένων ἀλλήλους τῶν λεγόντων, οὐδέποτ' οὐδὲν ἡμῖν μὴ γένηται τῶν δεόντων. 45. ὅποι μὲν γὰρ ἂν, οἶμαι, μέρος τι τῆς πόλεως συναποσταλῇ, κὰν μὴ πᾶσα, καὶ τὸ τῶν θεῶν εὐμενὲς καὶ τὸ τῆς τύχης συναγωνίζεται· ὅποι δ' ἂν στρατηγὸν καὶ ψήφισμα κενὸν καὶ τὰς ἀπὸ τοῦ βήματος ἐλπίδας ἐκπέμφῃτε, οὐδὲν ὑμῖν τῶν δεόντων γίγνεται, ἀλλ' οἱ μὲν ἐχθροὶ καταγελῶσιν, οἱ δὲ σύμμαχοι τεθνᾶσι τῷ δέει τοιοῦτους ἀποστόλους.

κενὰς] 3. 5.

παρὰ τοῦ δ.] “from this person or that.” *infr.* 45, τὰς ἀπὸ τοῦ βήματος ἐλπίδας.

§ 44. νῦν, κ.τ.λ.] *supr.* 7. “now though we did not before.”

πλευσόμεθα] Bekk. *st.*; πλευσοῦμεθα, Bekk. Cf. L. Dind. on Xen. *An.* 5. 1. 10.

ἥρετό τις] The question is rhetorically put, as if actually heard by the orator. “I heard some one ask.” Cobet (*Hyper. Fun. Or.* p. 33) says, “quum has verborum faces civibus admoveret Dem. non potuit languidum illud et iners ἥρετό τις apponere;” and accordingly he omits the words. Others, if I mistake not, will look upon the expression discarded by Cobet as, in a rhetorical point of view, particularly effective.

τὰ σ. . . τῶν . . πρ.] Cf. 2. 14, 21; *supr.* 8; Tac. *Hist.* 2. 77 (quoted by Sauppe), “Aperiet et recludet contexta et tumescentia victriculum partium vulnera ipsum bellum.” “The war itself will find out the unsound parts of his power.”

καθώμεθα] 2. 23.

οὐδέποτ' οὐδὲν . . . μὴ γ.] *Madv.* 124, r. 3; *Don.* § 546. 6. 24; 9. 75; *al.* Dind., Sauppe, and others have rightly omitted the οὐ which Bekk. has before μὴ. Bekker's reading can neither be justified nor explained. Some few similar examples are found in the ordinary editions, but they have very properly been corrected. “There is no chance of our ever having any thing done that should be done,” “any good achieved.”

§ 45. τὸ τῶν θ. . . τὸ τῆς τ.] “both heaven is favourable and fortune favours us.” Τύχη is similarly represented as an independent power co-ordinate with the gods in *Phoen.* 1209, καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει: cf. 2. 2.

ψ. κενόν] §§ 19, 30.

τεθνᾶσι . . δ. τοὺς . . ἄ.] “are dead for fear of,” “stand in mortal fear of,”—the acc. being governed by τεθ. τῷ δέει, as = μάλα δεδίασι. Cf. Mr. Shill. *de F. Leg.* § 81; *Madv.* 22 ὅ, note. Cf. *Bacch.* 1287, λέγ', ὥς τὸ μέλλον καρδιά πῆδημ' ἔχει.



46. οὐ γὰρ ἔστιν, οὐκ ἔστιν ἓνα ἄνδρα δυνηθῆναί ποτε ταῦθ' ὑμῖν πρᾶξαι πάνθ' ὅσα βούλεσθε· ὑποσχέσθαι μέντοι καὶ φῆσαι καὶ τὸν δεῖνα αἰτιώσασθαι καὶ τὸν δεῖνα ἔστιν. τὰ δὲ πράγματα ἐκ τούτων ἀπόλωλεν· ὅταν γὰρ ἡγήται μὲν ὁ στρατηγὸς ἀθλίων ἀπομίσθων ξένων, οἱ δ' ὑπὲρ ὧν ἂν ἐκείνος πράξῃ πρὸς ὑμᾶς ψευδόμενοι ῥαδίως ἐνθάδ' ὥσιν, ὑμεῖς δ' ἐξ ὧν ἀκούσητε ὅ τι ἂν τύχητε ψηφίζησθε, τί καὶ χρὴ προσδοκᾶν;

47. Πῶς οὖν ταῦτα παύσεται; ὅταν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, τοὺς αὐτοὺς ἀποδείξητε στρατιώτας καὶ μάρτυρας τῶν στρατηγουμένων καὶ δικαστὰς οἵκαδ' ἐλθόντας τῶν εὐθυνῶν, ὥστε μὴ ἀκούειν μόνον ὑμᾶς τὰ ὑμέτερ' αὐτῶν, ἀλλὰ καὶ παρόντας ὁρᾶν. νῦν δ' εἰς τοῦθ' ἡκεὶ τὰ πράγματα αἰσχύνης ὥστε τῶν στρατηγῶν ἕκαστος δις καὶ τρίς κρίνεται παρ' ὑμῖν περὶ θανάτου, πρὸς δὲ τοὺς ἐχθροὺς οὐδεὶς οὐδὲ ἅπαξ αὐτῶν

§ 46. ἓνα ἄνδρα] i. e. a general sent out with an empty decree and hopes from the platform (Thuc. 3. 38, τὰ μὲν μέλλοντα ἔργα ἀπὸ τῶν εὖ εἰπόντων σκοποῦντες ὡς δυνατὰ γίνεσθαι), but without troops. "It is impossible, impossible, I repeat, that one man should be able . . ."

ὑ. . . καὶ φ.] "to promise however and make assertions . . . is possible." The promises of Chares passed into a proverb: Zenob. 2. 13, αἱ Χάρητος ὑποσχέσεις . . . ἐπὶ τῶν προχείρως ἐπαγγελλομένων πολλά.

ἀπομίσθων] on the want of pay cf. 2. 28.

οἱ δ' . . ὥσιν] "and there are here persons who without scruple tell you lies about . . ." West. is wrong, I think, in taking ῥαδίως with ὥσιν—"ungehindert ihr Wesen treiben," and so Mr. K., "here are persons easily found." Much of the eighth speech is a commentary on this passage: e. g. § 19 sq.

ἐξ ὧν] "from what." 21. 102, ἐκ τῶν εἰρημένων καταψηφίζεσθαι: ib. 159, κρίνειν ἐκ τούτων.

ὅ τι ἂν . . . τί] "at random:"

1. 3; 24. 157, οὐ γὰρ ἅπλῳς, οὐδ' ὡς ἔτυχεν . . . ἀλλ' ἔσκεμμένως καὶ αὐτὸ τοῦτο πράττοντες.

τί καὶ χρὴ π.] The force of καὶ may be best expressed by an emphasis—"what *are* we to expect?" "what *can* we expect?"

§ 47. Πῶς] "parum accurate interrogatio oriditur a particula πῶς, quasi sequatur ὅταν." Schäf. Comp. 25. 68 (quoted by Fr.), ὁ δ' ἀναιδῆς ἐκ τίνος ὀνομάσθη τῶν ἔλλων ἢ ὅταν . . . τολμᾷ; and the precisely similar passage in Ps. Dem. 13. 15, ἀλλὰ πῶς καταλύεται; . . . ὅταν ὑμεῖς . . . "they will cease as soon as . . ."

τῶν στρ.] Cf. § 25, and for μάρτυρας cf. ib., ὥσπερ ἐπόπτας.

τῶν εὐθυνῶν] i. e. of the generals.

κρίνεται . . . περὶ θ.] "is tried before you for his life." On this subject cf. 2. 25 and 29; Aesch. 2. 71, ἐν τοῖς ἀγῶσι . . . τοῖς Χάρητος. Dem. 19. 332. Allusion is made in 23. 104 to the trial of Autocles for having caused the ruin of Miltoscythes; of Cephisodotus, ib. 167; of Callisthenes, Aesch. 2. 71. Comp. Dem. 19. 180.



ἀγωνίσασθαι περὶ θανάτου τολμᾶ, ἀλλὰ τὸν τῶν ἀνδραποδιστῶν καὶ λωποδυτῶν θάνατον μᾶλλον αἰροῦνται τοῦ προσήκουτος· κακούργου μὲν γάρ ἐστι κριθέντ' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις. 48. ὕμῶν δ' οἱ μὲν περιούντες μετὰ Λακεδαιμονίων φασὶ Φίλιππον πράττειν τὴν Θηβαίων κατάλυσιν καὶ τὰς πολιτείας διασπᾶν, οἱ δ' ὡς πρέσβεις πέπομφεν ὡς βασιλέα, αἱ δ' ἐν Ἰλλυριοῖς πόλεις τειχίζειν, οἱ δὲ λόγους πλάττοντες ἕκαστος περιερχόμεθα. 49. ἐγὼ δ' οἶμαι μὲν, ὦ ἄνδρες Ἀθηναῖοι, νῆ τοὺς θεοὺς ἐκείνους μεθύειν τῷ μεγέθει τῶν πεπραγμένων καὶ πολλὰ τοιαῦτα ὀνειροπολεῖν ἐν τῇ γνώμῃ, τὴν τ' ἐρημίαν τῶν κωλύσόντων ὀρώντα καὶ τοῖς πεπραγμένοις ἐπηρμένον, οὐ μέντοι γε μὰ Δι' οὕτω προαιρεῖσθαι πράττειν ὥστε τοὺς ἀνοητοτάτους τῶν παρ' ἡμῖν εἰδέναι τί μέλλει ποιεῖν ἐκείνος· ἀνοητότατοι γάρ εἰσιν οἱ λογοποιοῦντες. 50. ἀλλ' ἐὰν ἀφέντες

περὶ θ.] "to the risk of his life."  
τὸν . . ἄνδρ. καὶ λ.] The kind of death meant is clear from Lys. 13. 68, τὸν δὲ τρίτον . . λωποδυτὴν ἀπήγαγε, καὶ ὑμεῖς κρίναντες . . καὶ καταγνόντες αὐτοῦ θάνατον ἀποτυμπανίσαι ἀπέδοτε.

τοῦ πρ.] "that which becomes them," a soldier's death. Dobr. and Cobet condemn the sentence κακούργου . . . πολεμίοις as a gloss.

§ 48. περιούντες] in the Agora: § 10; 6. 14; 18. 158.

τὴν Θηβαίων κατάλυσιν] "concerting the humiliation of Thebes," by the re-establishment of Orchomenos, Thespieae, and Plataea. Dem. 16. 4 sq. is the best commentary on this passage: cf. Grote, II. 405.

τὰς π. δ., depending on πράττειν — "and the breaking up of the free states," and their dispersion into villages, especially Megalopolis: Dem. I. c. Cf. 15. 20, τὰς πολιτείας καταλύοντας. The Spartans treated Mantinea in this way after the Peloponnesian War, B.C. 385: Xen. *Hell.* 5. 2. 7. Pl. *Symp.* p. 193 A. A people so treated were said to be διφικισμένοι κατὰ κώμης:

Xen. I. c.; Dem. 19. 81. Cf. Cobet, *Nov. Lect.* p. 288. For the constr. here cf. 32. 8, μὴ καταπλέιν Ἀθηνάζε τὸ πλοῖον ἐπραττε, quoted by Sauppe.

πρ. . . ὡς βασιλέα] A. Schäf. (2. 31), referring to the letter from Darius to Alexander (ap. Arrian. *Anab.* 2. 14. 2), is disposed to think that this was not the mere gossip Dem. represents it to be.

οἱ δ'] "others—in short, we go about each inventing stories."

§ 49. ἐγὼ δ'] "but for my part, though before heaven I believe he is intoxicated with the greatness of his achievements, and dreams many such things in his imagination, . . . still I most certainly do not think that he intends to act in such a way as to let . . know what he is going to do." With μεθύειν . . comp. Hor. *1 Carm.* 37. 10, "Fortunâque dulci ebria;" Pl. *Rep.* 562 D, ὅταν . . δημοκρατουμένη πόλις ἐλευθερίας διψήσασα . . . ἀκράτου αὐτῆς μεθυσθῇ.

ὄνειρ. . . τῇ γ.] the "quidlibet impotens sperare" of Horace, I. c.

τὴν . . ἐρημίαν] Cf. 3. 27.

ἀνοητότατοι . . λ.] Dobree and

ταύτ' ἐκείνο εἰδῶμεν, ὅτι ἐχθρὸς ἄνθρωπος καὶ τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ καὶ χρόνον πολὺν ὑβρίζει, καὶ ἅπανθ' ὅσα πώποτ' ἠλπίσαμεν τινα πράξειν ὑπὲρ ἡμῶν καθ' ἡμῶν εὔρηται, καὶ τὰ λοιπὰ ἐν αὐτοῖς ἡμῖν ἐστί, καὶ μὴ νῦν ἐθέλωμεν ἐκεῖ πολεμεῖν αὐτῷ, ἐνθάδ' ἴσως ἀναγκασθησόμεθα τοῦτο ποιεῖν, ἂν ταῦτα εἰδῶμεν, καὶ τὰ δέοντα ἐσόμεθα ἐγνωκότες καὶ λόγων ματαίων ἀπηλλαγμένοι· οὐ γὰρ ἅττα ποτ' ἔσται δεῖ σκοπεῖν, ἀλλ' ὅτι φαῦλ', ἂν μὴ προσέχητε τοῖς πράγμασι τὸν νοῦν καὶ τὰ προσήκοντα ποιεῖν ἐθέλητ', εὖ εἶδέναι.

51. Ἐγὼ μὲν οὖν οὐτ' ἄλλοτε πώποτε πρὸς χάριν εἰλόμην λέγειν, ὅ τι ἂν μὴ καὶ συνοίσειν πεπεισμένος ὦ, νῦν τε ἂ γυγνώσκω πάνθ' ἀπλῶς, οὐδὲν ὑποστειλάμενος, πεπαρρησίασμαι. ἐβουλόμην δ' ἂν, ὥσπερ ὅτι ὑμῖν συμ-  
 ΤΙ ΔΕ ΠΡΗΓΙΔΕΣΟΙ· 1

Cobet follow Lambinus in branding this sentence as a gloss. Theophr. *Char.* 7, ἡ λογοποιία ἐστὶ ψευδῶν λόγων καὶ πράξεων ὧν βούλεται ὁ λογοποιῶν. Such persons are frequently spoken of by the orators: Dein. 1. 35, κατασκευάζων λογοποιούς: ib. 32, περιῶν κατὰ τὴν ἀγορὰν ἐλογοποιεῖ: Dem. 24. 15; Andoc. 1. 54. Cf. Thuc. 6. 38.

§ 50. ἄνθρωπος] Libri ἄνθρωπος: cf. 1. 3.

τινα] West., understanding Philip only to be meant, takes τινα with ὅσα, as ὅσα ἐνία in 27. 23, where however the words are in juxtaposition. It seems better to understand it generally, as an argument why they should depend on their own exertions; “and in every instance in which we ever hoped that any one (Philip among the rest—2. 6) would act in our interest, he has been found to act against us.” With εὔρηται we must therefore sc. πράξας. Schäf. compares 25. 7, ἀ μηδεὶς μὲν ἂν αὐτὸς πεποιηκέναι φήσειεν, ἐν δὲ ταῖς ψήφοις εὐρεθήσεται (sc. πεποιηκέναι).

ἐν . . ἡμῖν] “and that the future depends on ourselves.” Soph. *Phil.*

963; *Oed. Col.* 247.

ἐνθάδ'] an alternative put before them also in 1. 15, 25, al.

ἂν ταῦτα] “if I say . .”

ἐσόμεθα ἐγν.] The fut. ex., as in 1. 14, “we shall have come to a right determination and have done with idle talk.”

σκοπεῖν . . . εὖ εἰδέναι] “speculate what the future will be, . . but feel convinced that.”

§ 51. Ἐγὼ μὲν] “as I never on any previous occasion sought your favour by saying what I am not convinced will also be for your interest, so now I have spoken out my whole mind honestly and without reservation.” εἴην would have referred directly to the occasions on which he had addressed them in the speeches numbered 14, 15, 16, and 23. The conj. represents his abiding determination on all occasions to say only that which he believed to be for their good: cf. 2. 24.

ἀπλῶς, οὐδὲν ὑ.] Cf. 1. 16; Isocr. 8. 41, οὐδὲν ὑποστειλάμενος ἀλλ' ἀνειμένως τοὺς λόγους μέλλω ποιεῖσθαι.

ἐβ. . . ἂν] Madv. 118 b, r. 2. “I could have wished, knowing

φέρει τὰ βέλτιστα ἀκούειν οἶδα, οὕτως εἰδέναι συνοῖσον καὶ τῷ τὰ βέλτιστα εἰπόντι πολλῷ γὰρ ἂν ἥδιον εἶπον. νῦν δ' ἐπ' ἀδῆλοις οὖσι τοῖς ἀπὸ τούτων ἐμαυτῷ γενησομένοις, ὅμως ἐπὶ τῷ συνοίσειν, ἐὰν πράξῃτε, ταῦτα πεπεῖσθαι λέγειν αἰροῦμαι. νικῶν δ' ὅ τι πᾶσιν ὑμῖν μέλλει συνοίσειν.

that it is to your advantage to hear good advice, I were equally certain that it will be to the advantage of the giver of it." Isocr. 8. 36, ἐβουλόμην δ' ἂν, ὥσπερ πρόχειρόν ἐστιν ἐπαινεῖσθαι τὴν ἀρετήν, οὕτω προσῆκον εἶναι . . Lyc. § 3. After συνοῖσον Sauppe and West. understand τὸ τὰ β. εἰπεῖν. I prefer to take it absolutely (Madv. 178 a, and r. 2). For the apprehension here expressed cf. 2. 21 and 32; 1. 16.

γάρ] referring to the suppressed protasis—"I should then." 1. 1, οὐ γὰρ μόνον: Thuc. 3. 42, ἐλάχιστα γὰρ ἂν πεισθείησαν: al. West. from S reads εἶχον for εἶπον.

ἐπ' ἀδῆλοις] "as it is, though uncertain what the result of these counsels will be to myself, still in the conviction that . . ." So Eur. *Ion* 228, ἐπὶ δ' ἀσφάκτοις μήλοισι, "with unslaughtered sheep." Dem. 21. 30, ἐπ' ἀδῆλοις . . . τοῖς ἀδικήσουσιν . . .

νικῶν] Thuc. 2. 12, ἦν Περικλέους γνώμη πρότερον νενικηκυῖα: ib. 54. 3. Mr. Shill. *De F. Leg.* § 48.

συνοίσειν] Cf. the conclusions of speeches 3 and 9; Arist. *Rhet.* 1. 3, τέλος δὲ . . τῷ μὲν συμβουλευόντι τὸ συμφέρον καὶ βλαβερόν.

## ΚΑΤΑ ΦΙΛΙΠΠΟΥ Β.

**ΥΠΟΘΕΣΙΣ.** Παραινεί διὰ τούτου τοῦ λόγου τοῖς Ἀθηναίοις ὁ ῥήτωρ πολέμιον ὑποπτεύειν τὸν Φίλιππον καὶ τῇ εἰρήνῃ μὴ πάνυ πιστεύειν, ἀλλ' ἐγείρεσθαι καὶ προσέχειν τὸν νοῦν τοῖς πράγμασι καὶ εὐτρεπίζεσθαι πρὸς πόλεμον· ἐπιβουλεύειν γὰρ αἰτιάται καὶ τοῖς Ἀθηναίοις καὶ πᾶσι τοῖς Ἑλλησι τὸν Φίλιππον, καὶ τοῦτο αὐτοῦ καταμαρτυρεῖν τὰς πράξεις φησίν. ἐπαγγέλλεται δὲ καὶ ἀποκρίσεις δώσειν πρὸς τινὰς πρέσβεις ἡκοντας, ἀπορούντων τῶν Ἀθηναίων ὅτι ποτὲ ἀποκρίνασθαι δεῖ. πόθεν δὲ οὗτοι καὶ περὶ τίνων ἡκουσιν, ἐν τῷ λόγῳ μὲν οὐ δηλοῦται, ἐκ δὲ τῶν Φιλιππικῶν ἱστοριῶν μαθεῖν δυνατόν. κατὰ γὰρ τοῦτον τὸν καιρὸν ἔπεμψε πρέσβεις ὁ Φίλιππος πρὸς Ἀθηναίους, αἰτιώμενος ὅτι διαβάλλουσιν αὐτὸν μάτην πρὸς τοὺς Ἕλληνας ὡς ἐπαγγεῖλάμενον αὐτοῖς πολλὰ καὶ μεγάλα, ψευδόμενον δέ· οὐδὲν γὰρ ὑπεσχῆσθαι φησιν οὐδὲ ἐψεῦσθαι, καὶ περὶ τούτων ἐλέγχους ἀπαιτεῖ. ἔπεμψαν δὲ μετὰ Φιλίππου καὶ Ἀργεῖοι καὶ Μεσσήνιοι πρέσβεις εἰς Ἀθήνας, αἰτιώμενοι καὶ οὗτοι τὸν δῆμον ὅτι Λακεδαιμονίοις καταδουλουμένοις τὴν Πελοπόννησον εὖνους τέ ἐστι καὶ συγκροτεῖ, αὐτοῖς δὲ περὶ ἐλευθερίας πολεμοῦσιν ἐναντιοῦται. ἀποροῦσιν οὖν οἱ Ἀθηναῖοι καὶ πρὸς τὸν Φίλιππον ἀποκρίσεως καὶ πρὸς τὰς πόλεις, ὅτι εὖνοι μὲν εἰσι Λακεδαιμονίοις καὶ τὴν τῶν Ἀργείων καὶ Μεσσηνίων μετὰ

ARGUMENT.—**τούτου τοῦ λ.]** Delivered in B.C. 344.

**ἐπαγγέλλεται.]** In § 28.

**τῶν Φιλιππικῶν ἱστοριῶν]** A History of Philip was written by Theopompus of Chios, in fifty-eight books: fifty-three of them were extant in the ninth century, and read by Photius. The popularity of this history is attested by the numerous quotations from it, and it is probable that Libanius refers to it in particular. There were other works—histories or biographies—treating of this period, by Satyrus the peripatetic philosopher, Duris of Samos, Anaximenes of Lampsacus (whose history of Philip is referred to by Harpocration s. v. Ἀλόνησος), and others.

**ἔπεμψε πρέσβεις]** Thirl. (vi. p. 10) follows the account here given, and agrees with Winiewski in thinking that Philip's embassy was headed

by the celebrated Python of Byzantium, who, at some time during his mission, delivered a speech in defence of his master, which is mentioned by Dem. in 18. 173. Grote (II. 615, n. 4) cannot believe that any ambassadors from Philip were in Athens at the time, and makes the mission of Python the result of this speech. The speech does not decide the point. But there is no reason to reject this statement of Libanius, drawn as it is from the histories of the period.

**ὡς ἐπαγγεῖλάμενον]** through the ambassadors of the Athenians, Aeschines and Philocrates (cf. §§ 29, 30; 19. 20 sq.), and a letter in which he threw out hints of what he would do for them if alliance were granted him as well as peace: Ps. Dem. 7. 33; 19. 40.

**καταδουλουμένοις]** Grote, II. 612; Thirl. 6. 8.

Φιλίππου σύστασιν καὶ μισοῦσι καὶ ὑποπτεύουσιν, οὐ μὴν ἀποφῆνασθαι δύνανται δίκαια πράττειν τοὺς Λακεδαιμονίους. πρὸς δὲ τὸν Φίλιππον διημαρτήκασιν μὲν ὧν ἤλπισαν, οὐ μὴν ὑπ' ἐκείνου γε αὐτοῦ δοκοῦσιν ἐξηπατήσθαι· οὔτε γὰρ ταῖς ἐπιστολαῖς ἐνέγραψεν ὁ Φίλιππος ἐπαγγελίαν οὐδεμίαν, οὔτε διὰ τῶν ἰδίων πρέσβεων ἐποιήσατό τινα ὑπόσχεσιν, ἀλλ' Ἀθηναίων τινὲς ἦσαν οἱ τὸν δῆμον εἰς ἐλπίδα καταστήσαντες ὡς Φίλιππος Φωκέας σώσει καὶ τὴν Θηβαίων ὕβριν καταλύσει. διὰ τοῦτο ὁ Δημοσθένης τῶν ἀποκρίσεων μνησθεὶς ἐπαγγέλλεται μὲν αὐτὰς δώσειν, φησὶ δὲ ὅτι δίκαιον ἦν τοὺς τὴν δυσχέριαν πεποιηκότας ἐκείνους καὶ τὰς ἀποκρίσεις ἀπαιτεῖσθαι, τοὺς ἀπατήσαντας, φησί, τὸν δῆμον καὶ ἀνοίξαντας Φιλίππῳ Πύλας. ταῦτα δὲ εἰς τὸν Αἰσχίνην αἰνίττεται, προκατασκευαζόμενος, ὥς φασι, τὴν κατ' αὐτοῦ κατηγορίαν τῆς παρπρεσβείας, ἣν ὕστερον ἐνεστήσατο, καὶ προδιαβάλλων αὐτὸν πρὸς τοὺς Ἀθηναίους.

1. "Οταν, ὦ ἄνδρες Ἀθηναῖοι, λόγοι γίνωνται περὶ ὧν Φίλιππος πράττει καὶ βιάζεται παρὰ τὴν εἰρήνην, αἰεὶ τοὺς ὑπὲρ ἡμῶν λόγους καὶ δικαίους καὶ φιλανθρώπους ὁρῶ φαινόμενους, καὶ λέγειν μὲν ἅπαντας αἰεὶ τὰ δέοντα δοκοῦντας τοὺς κατηγοροῦντας Φιλίππου, γιγνόμενον δ' οὐδὲν ὡς ἔπος εἰπεῖν τῶν δεόντων οὐδ' ὧν ἔνεκα ταῦτ' ἀκούειν ἄξιον

δίκαιον ἦν] Cf. § 28.

ὕστερον] in the following year, B.C. 343.

§ 1] Compare the beginning of the third Philippic.

In πρ. καὶ βιάζεται the latter verb gives the kind of acts by which Philip was infringing the peace. 9. 39, ἀπόλωλε καὶ νενόσηκεν ἡ Ἑλλάς: 9. 62, ἔρχουσι καὶ τυραννοῦσι: 19. 90, ἀπόλωλε καὶ γέγονεν ἀσθενής (where see Mr. Shill.'s note): Aesch. 1. 95, ταῦτα μὲν ἀπολώλει καὶ κατακεκύβευτο καὶ κατωψοφάγητο. "Whenever there is a discussion about the acts, I should say the acts of aggression, by which Philip is infringing the peace, I always observe that the speeches made on our behalf . . ." With βιάζεται we must in strictness understand πράττειν, as in 21. 11, λαμβανόντων ἢ βιαζομένων, where Schäff. compares also 21. 40, μὴ . . . ἔατε ταῦτ' αὐτὸν λέγειν, μηδ', ἂν βιάζεται . . .

φιλανθρώπους] "sympathetic,"

"generous" (cf. 7. 30), as exhibiting an interest in the fortunes of the Greeks affected by the aggressions of Philip.

φαινόμενους . . . δοκοῦντας] "approve themselves as . . . are thought . . ."

δ'] "yet."

ὡς ἔπος εἰπεῖν] (S omits εἰπεῖν.)

Don. § 607 obs.; Madv. 151. "nothing, so to say," "nothing, or next to nothing, that is proper, is done, or for the sake of which it is worth while to listen to these speeches." The use of the phrase with πάντες, οὐδέν, &c., in order to lower an absolute to a general statement, is common and well known. Pl. *Rep.* 5. 456 B, πολὺν κρατεῖται ἐν ἅπασιν ὡς ἔπος εἰπεῖν τὸ γένος τοῦ γένους, γυναῖκες μέντοι πολλὰ πολλῶν ἀνδρῶν βελτίους εἰς πολλὰ: τὸ δ' ὅλον ἔχει ὡς σὺ λέγεις. Hence the use in *Rep.* 1. 341 B, ποτέρως λέγεις τὸν ἄρχοντα . . . τὸν ὡς ἔπος εἰπεῖν (in the popular sense) ἢ τὸν ἀκριβεῖ λόγῳ; It is very seldom that we find in



2. ἀλλ' εἰς τοῦτο ἤδη προηγμένα τυγχάνει πάντα τὰ πράγματα τῇ πόλει ὥσθ', ὅσῳ τις ἂν μᾶλλον καὶ φανερώτερον ἐξελέγχῃ Φίλιππον καὶ τὴν πρὸς ὑμᾶς εἰρήνην παραβαίνοντα καὶ πᾶσι τοῖς Ἑλλησιν ἐπιβουλευόντα, τοσούτῳ τὸ τί χρὴ ποιεῖν συμβουλευσάι χαλεπώτερον. 3. αἴτιον δὲ τούτων ὅτι πάντας, ὧ ἄνδρες Ἀθηναῖοι, τοὺς πλεονεκτεῖν ζητοῦντας ἔργῳ κωλύειν καὶ πράξεσιν οὐχὶ λόγοις δέον, πρῶτον μὲν ἡμεῖς οἱ παριόντες τούτων μὲν ἀφέσταμεν, καὶ γράφειν καὶ συμβουλεύειν, τὴν πρὸς ὑμᾶς ἀπέχθειαν ὀκνοῦντες, οἷα ποιεῖ δέ, ὡς δεινὰ καὶ χαλεπά, ταῦτα διεξερχόμεθα· ἔπειθ' ὑμεῖς οἱ καθήμενοι, ὡς μὲν ἂν εἵποιτε δικαίους λόγους καὶ λέγοντος

prose any such variation in the order of the words as in Pl. *Legg.* 12. 967 C, ἅπανθ' ὡς εἰπεῖν ἔπος. We have also ὡς λόγῳ εἰπεῖν, Herod. 2. 15; ὡς εἰπεῖν, Thuc. 1. 1.

§ 2. τῇ πόλει] a dat. of reference: Don. § 459. "But to this point now are all the affairs of the country brought, that the more convincingly and clearly . . . the more it is . . ." On the part. παραβαίνοντα, 4. 37. After χαλεπώτερον Bekk. st. omits εἶναι with S, pr. m. On the omission, 1. 5.

§ 3. αἴτιον δέ] Madv. 197. For πάντας West. reads πάντες from "pr. S," i. e. ἡμεῖς οἱ π. and ὑμεῖς οἱ κ. But the accusative is required by the argument: "the reason is that whereas in all cases those who are seeking to aggrandize themselves ought to be stopped by deeds and actions," neither we the speakers nor you our hearers are prepared for such an energetic course in the case of Philip. Cf. 8. 73, δεῖ δ' ἔργου τῇ πόλει καὶ πράξεώς τινος.

οἱ παριόντες] The full phrase is παρίεναι ἐπὶ τὸ βῆμα, Aesch. 1. 64, quoted on 1. 8. But οἱ π. often occurs as a standing expression for "speakers," "the men of the platform," referred to in 4. 1, τῶν εἰωθότων . . . Cf. 9. 182; Isocr. 8. 1, οἱ παριόντες ἐνθάδε. Schömm. *Ass. of the Ath.* p. 111, Engl. Tr.

τούτων] explained by καὶ λέγειν καὶ συμβουλεύειν. On the omission of the article see 3. 12. "shrink from these (our proper) duties of making motions and giving advice."

τὴν πρὸς ὑ. ἀ.] "ἡ πρὸς τινὰ ἀ. duplicem habet significationem: subjectivam, *odium quo aliquem persequor*; objectivam, *quod est contra me apud aliquem*,"—Bremi, who illustrates the first sense by 18. 36, διὰ τὴν τοθ' ὑποῦσαν ἀπέχθειαν πρὸς τοὺς Θεβαίους, the second by τὴν ἀπέχθειαν πρὸς Θεβαίους in the same section. Cf. Mr. Shill. *de F. Leg.* § 96; Isocr. 8. 167, δέισας τὴν πρὸς ὑμᾶς ἀπέχθειαν, "through fear of incurring your displeasure."

οἷα π. δέ] "but detail his doings, descanting on their heinous and atrocious character." 18. 41, ὁ τὰ Θεβαίων ὀδυρόμενος . . . πάθῃ καὶ διεξιὼν ὡς οἰκτρά.

οἱ κ.] "our hearers," opp. to ἀναστάς as said of the speaker, 4. 1.

ὡς . . . ἂν εἵποιτε] Madv. 137; infr. 37. "are better provided for making just speeches . . ." (Pl. *Gorg.* 448 D, καλῶς γε . . . φαίνεται Πῶλος παρεσκευάσθαι εἰς λόγους), "but to hinder him from executing what he has now in hand you are wholly unprepared to exert yourselves."

ἄλλου συνείητε, ἄμεινον Φιλίππου παρεσκεύασθε, ὥς δὲ κωλύσαιτ' ἂν ἐκείνον πράττειν ταῦτα ἐφ' ὧν ἐστὶ νῦν, παντελῶς ἀργῶς ἔχετε. 4. συμβαίνει δὴ πρᾶγμα ἀναγκαῖον, οἶμαι, καὶ ἴσως εἰκός· ἐν οἷς ἐκάτεροι διατρίβετε καὶ περὶ ἅ σπουδάζετε, ταῦτ' ἄμεινον ἐκατέροις ἔχει, ἐκείνῳ μὲν αἱ πράξεις ὑμῖν δ' οἱ λόγοι. εἰ μὲν οὖν καὶ νῦν λέγειν δικαιοτέρα ὑμῖν ἔξαρκεῖ, ῥάδιον, καὶ πόνος οὐδεὶς πρόσεστι τῷ πράγματι. 5. εἰ δ' ὅπως τὰ παρόντ' ἐπανορθωθήσεται δεῖ σκοπεῖν, καὶ μὴ προελθόντα ἔτι πορρωτέρω λήσει πάντας ἡμᾶς, μηδ' ἐπιστήσεται μέγεθος δυνάμεως πρὸς ἣν οὐδ' ἀντᾶραι δυνησόμεθα, οὐχ ὁ αὐτὸς τρόπος ὅσπερ πρότερον τοῦ βουλευέσθαι, ἀλλὰ καὶ τοῖς λέγουσιν ἅπασι καὶ τοῖς ἀκούουσιν ὑμῖν τὰ βέλτιστα καὶ τὰ σώσοντα τῶν ῥάστων καὶ τῶν ἡδίστων προαιρετέον.

6. Πρῶτον μὲν, εἴ τις, ὦ ἄνδρες Ἀθηναῖοι, θαρρεῖ ὁρῶν ἡλικὸς ἤδη καὶ ὅσων κύριός ἐστι Φίλιππος, καὶ μηδένα οἶεται κίνδυνον φέρειν τοῦτο τῇ πόλει μηδ' ἐφ' ὑμᾶς πάντα παρα-

ἐφ' ὧν ἐστὶ] Cf. 4. 7. Arist. *Nic. Eth.* 9. 6. 3, οὗτοι γὰρ καὶ ἑαυτοῖς ὁμονοοῦσι καὶ ἀλλήλοις, ἐπὶ τῶν αὐτῶν ὄντες, ὡς εἰπεῖν.

§ 4. πρᾶγμα] “there follows a result.”

ἐν οἷς] for this asyndeton cf. infr. 17, ἄρχειν βούλεται: 4. 14, ἐπειδὴν . . : 9. 1.

διατρίβετε, κ.τ.λ.] “on which you employ yourselves, and in which you take a lively interest.” Arist. *Rhet.* 2. 2. 2, διατρίβουσιν ἐν τῷ τιμωρεῖσθαι τῇ διανοίᾳ. For ἔχει the Zurich editors and West. read ἔχειν, with S, depending on συμβαίνει.

ῥ., καὶ π. οὐδεὶς] Cf. on § 31,— “If then you are still satisfied with using juster arguments, it is easy and involves no trouble; but if it is our duty to consider how the present state of things is to be amended (cf. 3. 1), and we are to prevent its going still further unperceived by us all, and the sudden coming upon us of a mighty power which we shall

not be able to withstand, then the manner of our deliberation is not the same . . .” After ὅσπερ one or two MSS. have καί, which would have been quite legitimate, notwithstanding Vömler says “nostro loco neganti conjunctio καὶ aliena esset.” Cf. 3. 13.

§ 5. προελθόντα ἔτι] 3. 3; infr. § 33; 23. 203, τὸ πρᾶγμα ἤδη καὶ πορρωτέρω βαδίζει.

μέγεθος δ.] see note to 3. 25, κάλλη . . . ἱερῶν. Caes. *B. Civ.* 1. 64, “tantae magnitudinis fluminis exercitum obicere.”

ἀντᾶραι] 2. 24. Pl. *Euthyd.* p. 272 A, ταύτην (μάχην) νῦν ἐξεργάσθων, ὥστε μηδ' ἂν ἕνα αὐτοῖς οἶδον τ' εἶναι μηδ' ἀντᾶραι.

τοῖς λ.] Madv. 85.

§ 6. ὁρῶν] “though he sees,” “sees without alarm.”

φέρειν] “brings with it,” “threatens.” Soph. *El.* 1042, βλάβην. Pl. *Phaed.* 88 B, ὅλεθρον τῇ ψυχῇ.

ἐφ' ὑμᾶς π.] as infr. § 33, ὅτι

σκευάζεσθαι, θαυμάζω, καὶ δεηθῆναι πάντων ὁμοίως ὑμῶν βούλομαι τοὺς λογισμοὺς ἀκούσαί μου διὰ βραχέων, δι' οὓς τὰναντία ἔμοι παρέστηκε προσδοκᾶν καὶ δι' ὧν ἐχθρὸν ἡγοῦμαι Φίλιππον, ἵν' ἐὰν μὲν ἐγὼ δοκῶ βέλτιον προορᾶν, ἔμοι πεισθῇτε. ἐὰν δ' οἱ θαρροῦντες καὶ πεπιστευκότες αὐτῷ, τοῦτοις προσθήσεσθε. 7. ἐγὼ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, λογίζομαι, τίνων ὁ Φίλιππος κύριος πρῶτον μετὰ τὴν εἰρήνην κατέστη; Πυλῶν καὶ τῶν ἐν Φωκεύσι πραγμάτων. τί οὖν; πῶς τούτοις ἐχρήσατο; ἂ Θηβαίοις συμφέρει καὶ οὐχ ἂ τῇ πόλει, πράττειν προείλετο. τί δὴ ποτε; ὅτι πρὸς πλεονεξίαν, οἶμαι, καὶ τὸ πάνθ' ὑφ' ἑαυτῷ ποιήσασθαι τοὺς λογισμοὺς ἐξετάζων, καὶ οὐ πρὸς εἰρήνην οὐδ' ἡσυχίαν οὐδὲ δίκαιον οὐδέν, εἶδε τοῦτ' ὀρθῶς, 8. ὅτι τῇ μὲν ἡμετέρα πόλει καὶ τοῖς ἡθεσι τοῖς ἡμετέροις οὐδὲν ἂν ἐνδείξαιτο τοσοῦτον οὐδὲ ποιήσειεν ὑφ' οὗ πεισθέντες ὑμεῖς τῆς ἰδίας ἕνεκ' ὠφελείας τῶν ἄλλων τινὰς Ἑλλήνων ἐκείνῳ προείσθε, ἀλλὰ καὶ τοῦ δικαίου

ταῦτ' ἐφ' ὑμᾶς ἔστιν, “that you are the objects of all.” Very often with a dat., “with a view to the harm of.” 19. 205, χρήματα ῥχουσιν ἐφ' ὑμῖν: 23. 137, καὶ ταῦτ' ἐφ' ἡμῖν ὄντα, “tend to our detriment.” Isocr. (5. 73) complains of this line of argument,—περὶ σῆς δυνάμεως λέγουσιν, ὡς οὐχ ὑπὲρ τῆς Ἑλλάδος ἀλλ' ἐπὶ ταύτην αὐξάνεται, καὶ σὺ πολλὸν χρόνον ἤδη ἡμῖν ἐπιβουλεύεις.

διὰ βραχέων] “to hear briefly from me.” West. thinks it somewhat surprising that διὰ βρ. should be joined with ἀκούσαι. He seems to have forgotten Virg. *Aen.* 2. 11, “Et breviter Trojae supremum audire laborem.”

δι' οὓς] “propter quas (causa remotior quae dicitur); δι' ὧν per quas (causa est instrumenti instar), i.e. quibus permotus.” Fr. Lys. 12. 87, εἰ διὰ μὲν τοῦ ὑμετέρου πλήθους . . ἡγοῦνται τοὺς τριάκοντα σῶσαι, διὰ δ' Ἐρατοσθένην. Dem. 5. 22. “which lead me (3. 1). to expect the contrary, and wherefore I look upon . .”

βέλτιον προορᾶν] “to see better into the future,” “have the better foresight.” F Ω Υ have βέλτιον τῶν ἄλλων, as in 5. 11.

προσθήσεσθε] Bekk. st. from S; Bekk. προσθήσθε. If this reading is correct, the construction commenced with ἵν' εἰ is abandoned for a direct statement.

§ 7. ἐγὼ τοίνυν] “well, then, I reason—What did P. first make himself master of after the peace? P. and the settlement of the P. business.”

Πυλῶν] 5. 20. Grote, II. 482.

πρὸς . . ἐξ.] I. 11. “forming his calculations by reference to ambition and the reduction . .”

εἶδε] 4. 5.

§ 8. τοῖς ἡθεσι] “a people of our character,” “our principles.”

ἐνδείξαιτο] Lat. “ostento:” “offer as a bait”—“could offer no bait tempting enough, could do nothing that would induce you to sacrifice . .”

τῶν ἄλλων τινὰς] “de hâc collocatione pronominis indefiniti,

λόγον ποιούμενοι, καὶ τὴν προσοῦσαν ἀδοξίαν τῷ πράγματι  
φεύγοντες, καὶ πάνθ' ἃ προσήκει προορώμενοι, ὁμοίως ἐναν-  
τιώσεσθε, ἂν τι τοιοῦτον ἐπιχειρῇ πράττειν, ὥσπερ ἂν εἰ  
πολεμοῦντες τύχοιτε. 9. τοὺς δὲ Θηβαίους ἡγείτο, ὅπερ  
συνέβη, ἀντὶ τῶν ἐαυτοῖς γιγνομένων τὰ λοιπὰ εἴσειν ὅπως  
βούλεται πράττειν ἐαυτόν, καὶ οὐχ ὅπως ἀντιπράξειν καὶ  
διακωλύσειν ἀλλὰ καὶ συστρατεύσειν ἂν αὐτοὺς κελεύη. καὶ  
νῦν τοὺς Μεσσηνίους καὶ τοὺς Ἀργεῖους ταῦτ' ὑπειληφὼς  
εὖ ποιεῖ. ὁ καὶ μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον, ὃ ἄνδρες  
Ἀθηναῖοι. 10. κέκρισθε γὰρ ἐκ τούτων τῶν ἔργων μόνοι τῶν  
πάντων μηδενὸς ἂν κέρδους τὰ κοινὰ δίκαια τῶν Ἑλλήνων  
προέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ'  
ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὐνοίαν. καὶ ταῦτ' εἰκότως  
καὶ περὶ ὑμῶν οὕτως ὑπέιληφε καὶ κατ' Ἀργείων καὶ  
Θηβαίων ὡς ἐτέρως, οὐ μόνον εἰς τὰ παρόντα ὀρῶν ἀλλὰ καὶ

quae Ionensibus propria dicitur  
esse, cf. 14. 6, τῶν ἰδίᾳ τι συμ-  
φερόντων: 20. 81, 133: 24. 2;  
Aesch. 3. 196" (Fr.). It is not  
uncommon in Thuc.: 1. 45, ἐς τῶν  
ἐκείνων τι χαρίων: 5. 82, τῶν ἐν  
Πελοποννήσῳ τινὲς πολέων. An-  
tiph. de Caed. Her. § 21, εἰς τῆς  
Μηθυμναίας τι χαρίων.

ἀλλὰ καί] "but both out of  
a regard for justice and fear of the  
disgrace attaching to the thing, and  
in the exercise of a proper foresight,  
you would oppose him . ." For  
the position of τῷ πράγματι cf. 18.  
176, τὸν ἐφeskηκότα κίνδυνον τῇ  
πόλει: ib. 220, τὸν κατελιηφότα  
κίνδυνον τὴν πόλιν: 25. 40, τοὺς  
γενομένους κύνας τῶν προβάτων.  
Madv. 9 a, r. On the fut. ind.  
ἐναντιώσεσθε, Madv. 130 b.

ὁμοίως . . ὥσπερ ἂν] "just the  
same as if you were . ." Madv.  
139 c; Heind. Gorg. c. 76; Butt.  
Ind. Mid. s. v. ὡς ἂν. Cf. 21. 60,  
117, 225, βοηθεῖν ὁμοίως ὥσπερ ἂν  
αὐτῷ τις ἀδικούμενος.

§ 9. ὅπερ συνέβη] "which proved  
to be the case." Cf. 2. 5.

ἀντί κ.τ.λ.] "in return for what

he was doing for them . ." See 5.  
21.

οὐχ ὅπως . . ἀλλὰ καί] "and  
so far from . . would even . ."   
Madv. 212. 4; Don. § 571.

ταῦτ' ὅ] "under the same  
persuasion. For ποιεῖ the Zurich  
editors Vörm. and Fr. read ἐποίει  
from S. A reference to § 15 will  
serve to show that this is a mere  
blunder of the copyist.

καθ' ὑμῶν] "panegyric upon  
you." κατὰ is not often used as  
here to express a favourable judg-  
ment. Cf. however 18. 125; Aesch.  
1. 157, 163; 3. 50, 125, 141—pas-  
sages which I now find have been  
collected by Vörm. also.

§ 10. ἂν . . προέσθαι] Cf. 4. 13.  
"by these acts to be the only peo-  
ple in the world who would not for  
any (μηδενὸς being emphasized by  
ἂν) . ." μηδενὸς κ. is of course the  
gen. of price: 3. 22.

τὰ κ. δ. τῶν Ἑ.] 2. 24.  
εἰς . . εὐνοίαν] Antiph. de Caed.  
Her. § 76, ἔργῳ τὴν εὐνοίαν ἐδείκνυε  
τὴν εἰς ὑμᾶς. Dem. 18. 54.

ὡς ἐτέρως] Lit., "how differ-  
ently." Infr. 32; 18. 202, 306.



τὰ πρὸ τούτων λογιζόμενος. 11. εὐρίσκει γάρ, οἶμαι, καὶ ἀκούει τοὺς μὲν ὑμετέρους προγόνους, ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, οὐ μόνον οὐκ ἀνασχομένους τὸν λόγον τοῦτον, ἤνικ' ἦλθεν Ἀλέξανδρος ὁ τούτων πρόγονος περὶ τούτων κήρυξ, ἀλλὰ καὶ τὴν χώραν ἐκλιπεῖν προελομένους καὶ παθεῖν ὅτιοῦν ὑπομείναντας, καὶ μετὰ ταῦτα πράξαντας ταῦθ' ἃ πάντες μὲν ἀεὶ γλίσχονται λέγειν, ἀξίως δ' οὐδεὶς εἰπεῖν δεδύνηται, διόπερ καὶ γὼ παραλείψω δικαίως (ἔστι γὰρ μείζω τὰ κείνων ἔργα ἢ ὥς τῷ λόγῳ τις ἂν εἴποι), τοὺς δὲ Θηβαίων καὶ Ἀργείων προγόνους τοὺς μὲν συστρατεύσαντας τῷ βαρβάρῳ, τοὺς δ' οὐκ ἐναντιωθέντας. 12. οἶδεν οὖν ἀμφοτέρους ἰδίᾳ τὸ λυσιτελοῦν ἀγαπήσοντας, οὐχ ὅ τι συνοίσει κοινῇ τοῖς Ἕλλησι σκεψομένους. ἡγεῖτ' οὖν, εἰ μὲν ὑμᾶς ἔλοιτο φίλους, ἐπὶ τοῖς

“He has naturally formed both this opinion of you, and that—how different—of . . .”

§ 11. ὥστ' . . ὑπακούειν] “when they might . . so they would,” “on condition they would.” Madv. 166 b. “Sic Latine ‘quum possent Graecis ita imperitare, ut ipsi dicto audientes essent regi.’ Conf. Eur. *Phoen.* 514, ἂν ἔλθοιμ' . . . ὥστ' ἔχειν τυραννίδα. Plenissime h. e. junctis conditione et effectu: *ib.* 599, οὐκ ἂν ξυμβαῖμεν ἄλλως ἢ πὶ τοῖς εἰρημένοις, ὥστ' ἐμὲ . . τῇσδ' ἀνακτ' εἶναι χθονός” (Schäff.). Cf. 18. 67, 81, 103; 21. 3 al.

οὐκ ἀνασχομένους] “did not put up with,” “rejected with disdain.”

Ἀλέξανδρος] Herod. 8. 140 sq. In 23. 200 Dem. makes Perdiccas king at the time of the Battle of Plataea.

λέγειν . . εἰπεῖν] In some passages these verbs are found together where there can be no intention to insist on any difference of meaning. Isocr. 15. 272, τὴν δύναμιν ἔχω μὲν εἰπεῖν, ὀκνῶ δὲ λέγειν: Id. 4. 11, τὸν δ' ἀκριβῶς ἐπιστάμενον λέγειν ἀπλῶς, οὐκ ἂν δυνάμενον εἰπεῖν. Here λέγειν might be understood

of the contents of the speeches, and εἰπεῖν of the language used. “All earnestly desire to describe . . to do so in language worthy of the subject,” “speak them as they deserve.” Thuc. 3. 67, λόγοι ἐπεσι κοσμηθέντες. Cf. what Dem. had already said on this subject in 14. 1. On μὲν . . δέ cf. 2. 24. S omits μὲν, which is properly retained by Bekker, as also in § 12, ἐν μὲν τῇ μ. The same MS. omits μὲν in 9. 2, ἡ μὲν πόλις, and *ib.* 5, τῆς μὲν βαθυμίας . .

ἢ ὥς] Madv. 90, r. 4. “are great beyond any man’s power to express them in words.”

τοὺς μὲν . . τοὺς δ'] Madv. 50 a, r. 4. Ps. Dem. 7. 41, ταύτην τὴν χώραν . . τὴν μὲν . . τὴν δὲ . . 9. 61; 19. 90; Thuc. 1. 89. Mr. K. well translates, “either joined the barbarian army, or . .”

§ 12. ἰδίᾳ] “selfishly.”

ἀγαπᾶν] rarely as here with the acc. In Thuc. 6. 18 the words οὐκ ἀγαπήσαντες, which followed ὑπεριδόντες, are now omitted on the authority of the best MSS. Cf. Heind., Pl. *Euthyd.* § 82.

ἐπὶ τοῖς δ.] “on condition his objects are just.”



δικαίοις αἰρήσεσθαι, εἰ δ' ἐκείνοις προσθεῖτο, συνεργούς ἔξειν τῆς αὐτοῦ πλεονεξίας. διὰ ταῦτ' ἐκείνους ἀνθ' ὑμῶν καὶ τότε καὶ νῦν αἰρεῖται. οὐ γὰρ δὴ τριήρεις γε ὀρᾷ πλείους αὐτοῖς ἢ ὑμῖν οὔσας· οὐδ' ἐν μὲν τῇ μεσογείᾳ τιν' ἀρχὴν εὔρηκε, τῆς δ' ἐπὶ τῇ θαλάττῃ καὶ τῶν ἐμπορίων ἀφέστηκεν· οὐδ' ἀμνημονεῖ τοὺς λόγους οὐδὲ τὰς ὑποσχέσεις ἐφ' αἷς τῆς εἰρήνης ἔτυχεν.

13. Ἀλλὰ νῆ Δί' εἶποι τις ἂν ὡς πάντα ταῦτ' εἰδὼς οὐ πλεονεξίας ἔνεκεν οὐδ' ὦν ἐγὼ κατηγορῶ τότε ταῦτ' ἔπραξεν, ἀλλὰ τῷ δικαιοτέρα τοὺς Θηβαίους ἢ ὑμᾶς ἀξιοῦν. ἀλλὰ τοῦτον καὶ μόνον πάντων τῶν λόγων οὐκ ἔνεστ'

καὶ τότε καὶ νῦν] “these considerations made him prefer them to you both then and now.” In this case the verb is almost always in the present, even when τότε stands next to it. Soph. *Electr.* 917, καὶ νῦν θ' ὁμοίως καὶ τότε ἐξέπισταμαι. Dem. 18. 31. We find, however, Dem. 29. 38, παραδοῦναι καὶ τότε καὶ νῦν ἤθελον.

εὔρηκε] “invenit,” “found”—as an ἔρμαιον or godsend. “nor having found an empire inland has he renounced . . .” so that he can well dispense with the alliance of a maritime power like ourselves, as being out of our reach. “Sane de vero hic dominatu sermo est, sed illud εὔρηκε proverbiale quid sonat; nam ita fere locum circumscripserim, ‘neque in mediterraneis subito praeclarum sibi visus est invenire principatum, cujus gratiâ maritimum illum jam missum faceret.’” Butt. *Ind. Mid.* s. v. ἀρχή.

ἐπὶ τ. θ.] “over,” “of the sea.” Xen. *Cyrop.* 5. 3. 36, ἀρχων ἐπὶ τοῖς ἡν. Thuc. 6. 29, πέμπειν αὐτὸν ἐπὶ τοσοῦτ᾽ στρατεύματι, “in command of.” Cf. 9. 2, τοὺς ἐπὶ τοῖς πράγμασιν ὄντας.

ἐφ' αἷς] “on the faith of which . . .” Cp. §5 28, 30. 18. 28, ἐπὶ ταύταις ταῖς ἐλπίσι τὴν εἰρήνην ἐποιεῖσθε: ib. 44; 19. 87.

§ 13. Ἀλλὰ νῆ Δί' “yes, but,

some one may say . . .,” “but it may be said . . .,” anticipating an objection, as in Lat. “at,” “at enim.” Cf. 8. 9; 20. 58; al. Sometimes νῆ Δία precedes: 18. 117, νῆ Δί' ἀλλ' ἀδίκως ἤρξα. In other passages γάρ follows νῆ Δία: 9. 68; 20. 56, νῆ Δί' ἀνάξιοι γάρ τινες τῶν εὐρημένων ταῦτ' ἦσαν: 23. 166. See other forms of “occupatio” in 1. 16; 4. 10.—Franke and Dind. refer εἰδὼς to Philip (“that though he knew all this [that the alliance with Thebes would be more to his advantage], it was not from selfishness nor the motives I attribute to him . . .”). Schäf. and Redh. tr. τις “dicat aliquis quasi totum rerum hodiernarum statum perspectum habens.” I prefer the former explanation.

ὦν . . . κατηγορῶ] observe the absence of a gen. of the person: cf. 19. 2, with Mr. Shilleto's note.

τῷ . . . ἀξιοῦν] Madv. 155; Heind., *Phaed.* 60 B; Dem. 5. 21. “because the demands of the Thebans . . .,” in claiming Orchomenus and Coronea.

τοῦτον καὶ μ.] “this is just the plea which of all others . . .,” “of all pleas this is just . . .” This *epitatic* use of καὶ has been noticed on 3. 1.

αὐτῷ νῦν εἰπεῖν· ὁ γὰρ Μεσσήνην Λακεδαιμονίους ἀφίεναι κελεύων πῶς ἂν Ὀρχομενὸν καὶ Κορώνειαν τότε Θηβαίοις παραδοὺς τῷ δίκαια νομίζειν ταῦτ' εἶναι πεποιηκέναι σκήψαιτο ;

14. Ἀλλ' ἐβιάσθη νῆ Δία (τοῦτο γάρ ἐσθ' ὑπόλοιπον) καὶ παρὰ γνώμην, τῶν Θετταλῶν ἱππέων καὶ τῶν Θηβαίων ὀπλιτῶν ἐν μέσῳ ληφθεῖς, συνεχώρησε ταῦτα. καλῶς. οὐκοῦν φασὶ μὲν μέλλειν πρὸς τοὺς Θηβαίους αὐτὸν ὑπόπτως ἔχειν, καὶ λογοποιοῦσι περιμόντες τινὲς ὡς Ἐλάτειαν τειχιεῖ. 15. ὁ δὲ ταῦτα μὲν μέλλει καὶ μελλήσει, ὡς ἐγὼ κρίνω, τοῖς Μεσσηνίοις δὲ καὶ τοῖς Ἀργείοις ἐπὶ τοὺς Λακεδαιμονίους συμβάλλειν οὐ μέλλει, ἀλλὰ καὶ ξένους εἰσπέμπει καὶ χρήματ' ἀποστέλλει καὶ δύναμιν μεγάλην ἔχων αὐτός

Μεσσήνην] Grote, II. 612.

ἀφίεναι] more fully in Thuc. i. 129, Αἰγίναν αὐτόνομον ἀφίεναι.

τότε] at the end of the Sacred War, when Philip restored to them Orchomenus and Coronea, which had been in the hands of the Phocians since B.C. 354, 353. 19. 112, 141. Cf. 5. 21, Θηβαίοις πρὸς μὲν τὸ τὴν χώραν κεκομίσθαι πέπρακται τι, πρὸς δὲ τιμὴν καὶ δόξαν αἰσχίστα. The feeling of repugnance was caused by the manner in which they had become possessed of the towns. Cf. Grote, 10. 426.

σκήψαιτο] “how can he pretend to have done so because . . .”

§ 14. Ἀλλ' . . νῆ Δία] “but perhaps . . .,” “but it may be said he was forced—for this plea is left . . .” supr. § 13.

ἐν μ. ληφθεῖς] “surrounded by.” Cf. 5. 22 ; Grote, II. 587.

καλῶς] ironical—“admirable !” “excellent !”

φασὶ μὲν] “so they say he intends to regard the T. with suspicion.” Sp 9. 63 ; 19. 132.

λογ. περιμόντες] 4. 10.

Ἐλάτειαν] the principal town in Phocis, and especially important in a military point of view—“ad defendendas, in quibus surgebat, an-

gustias, quae Boeotiam versus propinquam et Thessaliam aperiebantur, opportunissima erat, ut qui eam teneret, brevi viâ praeter Thronium et Scarpheam ad Thermopylas perveniret (Livy 33, c. 3), et aditus in Boeotiam haberet” (Vom.). Hence the alarm at Athens when the news came in the year before the battle of Chaeronea, that Philip was fortifying the town. 18. 169.

§ 15. μ. καὶ μελλήσει] “this he intends, and *will* intend in my judgment,” he will go no farther—there the matter will end. We might have expected τε καί here, but cf. 19. 89, χρήμαθ' ἡμῖν περίεστι καὶ περίεσται, with Mr. Shilleto's note.

τοῖς M.] a dat. commodi, as it is called—“in the interest of,” “on behalf of.” Madv. 34 and r. i. 24. 88, δι' ὁλοῦ . . . τοῦ νόμου τῷ καταστῆσαντι τοὺς ἐγγυητὰς ἅπαντα λέγει.

ἐπὶ . . συμβάλλειν] whether this constr. occurs elsewhere I don't know. σ. with πρὸς is not uncommon.

οὐ μ.] “he does not intend”—there is no intending about this, it is already being done.

ἐστι προσδόκιμος. τοὺς μὲν ὄντας ἐχθροὺς Θηβαίων Λακεδαιμονίους ἀναιρεῖ, οὓς δ' ἀπώλεσεν αὐτὸς πρότερον Φωκέας νῦν σώζει; 16. καὶ τίς ἂν ταῦτα πιστεύσειεν; ἐγὼ μὲν γὰρ οὐκ ἂν ἡγοῦμαι Φίλιππον, οὐτ' εἰ τὰ πρῶτα βιασθεὶς ἄκων ἔπραξεν οὐτ' ἂν εἰ νῦν ἀπεγίγνωσκε Θηβαίους, τοῖς ἐκείνων ἐχθροῖς συνεχῶς ἐναντιοῦσθαι, ἀλλ' ἀφ' ὧν νῦν ποιεῖ, κάκεινα ἐκ προαιρέσεως δηλὸς ἐστι ποιήσας. ἐκ πάντων δ' ἂν τις ὀρθῶς θεωρῇ, πάνταπραγματεύεται κατὰ τῆς πόλεως συντάττων. 17. καὶ τοῦτ' ἐξ ἀνάγκης τρόπον τιν' αὐτῷ νῦν γε δὴ συμβαίνει. λογιζεσθε γάρ. ἄρχειν βούλεται, τούτου δ' ἀνταγωνιστὰς μόνους ὑπέιληφεν ὑμᾶς. ἀδικεῖ πολὺν ἤδη χρόνον, καὶ τοῦτο αὐτὸς ἄριστα σύννοιδεν ἑαυτῷ· οἷς γὰρ οὖσιν ὑμε-

ἐστι πρ.] “is expected.” Thuc.

1. 14.

τοὺς μὲν . . . σώζει] “when he is seeking to destroy the existing enemies of the T., the L., does he now mean to restore the P., whom he himself before annihilated,” as some would have us believe? τοὺς ὄντας, opp. to οὓς ἀπώλεσεν. 8. 17, ἂν μὲν τοίνυν ᾗ . . ., opp. to τὸ διαλύεσθαι. 9. 56, ᾗτ' ἦν ἡ πόλις. The sentence is an example of the “argumentum ex contrario,” or “contrarium” as it is called by the Auct. ad Her., who explains it at length 4. 25, 26. It is very often introduced by εἴτα (cf. 1. 24; supr. 13; 8. 20; 9. 13 al.), and generally appears in the form of two sentences connected by μέν and δέ, of which that with μέν, subordinate to the other (2. 24), contains some admitted fact, from which the inference is drawn.

§ 16. καὶ τίς] “but who can believe it?” “who pray can believe it?” καὶ being adversative, and expressing objection to the previous statement, as very often when used before πῶς, τίς, &c. 16. 8, καὶ τί ἂν ἄλλο βουλοίμεθα; 18. 235, καὶ πῶς ἐνι τοῦτο γενέσθαι; cf. Porson on Eur. *Phoen.* 1373.

ἐγὼ μὲν γάρ] Cf. 9. 15. “for my own part (so far from believing this) I do not even think that P., either if he were now giving up the T. (cf. 3. 33) would, . . .” ἂν . . . ἂν with ἐναντιοῦσθαι. Cf. 1. 10.

βιασθείς] “because he was forced.”

ποιήσας] Madv. 177 δ.

συντάττων] here, as often, in the sense of “concocting a scheme.” 32. 22, τοῦ σοφοῦ τοῦ ταῦτα πάντα συντεταχότος. “but his whole conduct rightly viewed shows that all his intrigues are directed against . . .” With this passage comp. 8. 43.

§ 17. καὶ τοῦτ' 8. 41, καὶ τοῦτ' εἰκότως τρόπον τινὰ πράττει. On τρόπον τινὰ Madv. 31 d. For the asyndeton ἄρχειν β. cf. supr. § 4. “only consider: he desires to rule, and conceives you to be his only rivals in this!”

σύννοιδεν] “and of this he is himself perfectly conscious. For by those places of yours which he now holds it is that he secures himself in possession of . . .” Ps. Dem. 10. 12 has οἷς . . . ἔχει χρῆσθαι, which is also the reading of some MSS. here. It seems to have arisen, as Fr. suggests, from ignorance of the attraction. Cf. Madv. 103.

τέροις ἔχει, τούτοις πάντα τᾶλλα ἀσφαλῶς κέκτῃται· εἰ γὰρ Ἀμφίπολιν καὶ Ποτίδαιαν προείτο, οὐδ' ἂν οἴκοι μένειν βεβαίως ἡγεῖτο. 18. ἀμφότερα οὖν οἶδε, καὶ ἑαυτὸν ὑμῖν ἐπιβουλεύοντα καὶ ὑμᾶς αἰσθανομένους· εὖ φρονεῖν δ' ὑμᾶς ὑπολαμβάνων δικαίως [ἂν] αὐτὸν μισεῖν νομίζει καὶ παρώξυνται, πείσεσθαι τι προσδοκῶν, ἂν καιρὸν λάβητε, ἂν μὴ φθάσῃ ποιήσας πρότερος. διὰ ταῦτ' ἐγρήγορεν, ἐφέστηκεν, ἐπὶ τῇ πόλει θεραπεύει τινὰς Θηβαίους καὶ Πελοποννησίων τοὺς ταῦτὰ βουλομένους τούτοις, 19. οὓς διὰ μὲν πλεονεξίαν τὰ παρόντα ἀγαπήσειν οἶεται, διὰ δὲ σκαιότητα τρόπων τῶν μετὰ ταῦτ' οὐδὲν προόψεσθαι. καίτοι σωφρονοῦσί γε καὶ μετρίως ἐναργῇ παραδείγματ' ἔστιν ἰδεῖν, ἃ καὶ πρὸς Μεσσηνίους καὶ πρὸς Ἀργεῖους ἔμοιγ' εἰπεῖν συνέβη, βέλτιον δ' ἴσως καὶ πρὸς ὑμᾶς ἐστὶν εἰρῆσθαι.

Ἀμφ. καὶ Π.] Grote, 11. 329, 331, 336.

§ 18. ἀμφ. . . . καὶ . . . καί] I. 14.

δικαίως [ἂν] . . νομίζει] Bekk. Others from S read ἂν νομίζοι. Schäf. rightly says, “*particula delenda est, nata illa ex literis proximis. Certe scit Philippus se odio esse Atheniensibus.*” If ἂν . . . νομίζοι were read, ὑπολαμβάνων would = εἰ ὑπολαμβάνοι. Even if this were not in itself unmeaning here, the words καὶ παρώξυνται prove that the previous sentence is assertive, not hypothetical. δικαίως with νομίζει, “with reason.”

παρώξυνται] “he is disturbed,” “alarmed.”

φθ. π. πρότερος] “unless he is beforehand with you by striking the first blow.” On the aor. part., Madv. 183, r. 2.

ἐγρήγορεν] “he is awake.” 19. 305, εἰ προσέχει τοῖς πράγμασιν ἥδη καὶ ἐγείρεται ἡ πόλις. Thuc. 7. 51. Fr. puts the comma after τῇ πόλει, but this seems weaker in itself, and leaves θεραπεύει without sufficient reference. “he is on the watch, he courts certain people against us

(supr. § 6)—the Thebans . . .”

ἐπὶ] Cf. supr. 6 on ἐφ' ἡμᾶς.

ταῦτὰ β.] a common expression to denote identity of political views.

Thuc. 2. 79; 4. 79.

τούτοις] i. e. the Thebans.

§ 19. πλεονεξίαν] “cupidity.”

διὰ . . σκ. τρ.] “through dullness of understanding.” The ἀναισθησία of the Thebans was proverbial. 5. 15, εἰ καὶ πάνν φησί τις αὐτοὺς ἀναισθήτους εἶναι. 18. 19, 43; 20. 109. Hor. 2 *Ep.* 1. 244.

τῶν μ. ταῦτ'] 1. 8.

καίτοι . . γε] “yet surely persons of even moderate intelligence may see striking instances of them (i. e. the consequences of trusting P.).”

ἔμοιγ' . . συνέβη] “it occurred to me,” “I had occasion to . . .” This was in or before B.C. 344, when at his own suggestion Dem. was sent with other envoys on a mission to the cities of the Peloponnese. He refers to it in 18. 79—τὴν εἰς Π. πρεσβείαν ἔγραψα ὅτε πρῶτον ἐκέινος εἰς Π. παρεδύετο. Grote, 11. 614; *Diss. de Cor.* p. 212.



20. Πῶς γὰρ οἶεσθ', ἔφην, ὃ ἄνδρες Μεσσήνιοι, δυσχερῶς ἀκούειν Ὀλυνθίους, εἴ τις τι λέγοι κατὰ Φιλίππου κατ' ἐκείνους τοὺς χρόνους ὅτ' Ἀνθεμοῦντα μὲν αὐτοῖς ἀφίει, ἥς πάντες οἱ πρότερον Μακεδονίας βασιλεῖς ἀντεποιοῦντο, Ποτίδαιαν δ' ἐδίδου τοὺς Ἀθηναίων ἀποίκους ἐκβαλὼν, καὶ τὴν μὲν ἔχθραν τὴν πρὸς ἡμᾶς αὐτὸς ἀνῆρητο, τὴν χώραν δ' ἐκείνοις ἐδεδώκει καρποῦσθαι; ἄρα προσδοκᾷ αὐτοὺς τοιαῦτα πείσεσθαι, ἣ λέγοντος ἂν τινος πιστεῦσαι οἶεσθε; 21. ἀλλ' ὅμως, ἔφην ἐγώ, μικρὸν χρόνον τὴν ἀλλοτρίαν καρπωσάμενοι πολλὴν τῆς ἑαυτῶν ὑπ' ἐκείνου στέρονται, αἰσχρῶς ἐκπεσόντες, οὐ κρατηθέντες μόνον ἀλλὰ καὶ προδοθέντες ὑπ' ἀλλήλων καὶ πραθέντες· οὐ

§ 20. Πῶς γάρ] Aquila Rom. *de Fig.* c. 9 (quoted by Redh.) refers to this passage: "Apostrophe, aversio, ubi quæ ad alios dicta volumus, ad alios dicere videmur. Acutissimum exemplum in Philip-pis Demosthenis, ubi quibus verbis populum Atheniensium monitum vult ea se dicit apud Græcos et Arcadas et Messenios concionatum invidiose." "well, I said, ye men of M., with what vexation . . . used to listen whenever any one . . .," "used to hear any one speak against P. . . ."

Πῶς . . . δ.] 1. 24.

ἀκούειν] for the benefit of "tirones" as he says, Vöm. remarks that the sentence in the direct form would be *δυσχερῶς ἀκούοιεν ἂν, εἴ τις τι λέγοι*. As *εἴ* here = as often as, ἀκούειν must be the inf. of the imperfect. Madv. 133. Cf. 9. 4, 45; 18. 43, οὐδὲ φωνὴν ἤκουον εἴ τις ἄλλο τι βούλοιο λέγειν.

Ἀνθεμοῦντα] well named by Libanius τὸ τῶν ταλαιπώρων Ὀλυνθίων δέλεαρ. Cf. Grote, 11. 333. Here the word is feminine, in Thuc. 2. 99 masculine.

ἐδίδου] here not "offered" but "gave," defined by κατ' ἐκείνους τοὺς χρ.

τοὺς Ἀθ. ἀποίκους] Grote, 11.

334 sq. Ps. Dem. 7. 10. Observe the rhetorical ἀποίκους instead of κληρούχους, their placing Cleruchs in Potidaea being in direct violation of the stipulation at the formation of the new Confederacy (B.C. 378), that no Athenian citizen should possess or cultivate land out of Attica. Grote, 10. 335.

τὴν πρὸς ἡ.] Cf. § 3. "took upon himself the enmity they would incur with you," "your enmity."

τὴν χ.] the city, it would appear, had been destroyed. A. Schäf. 2. 23, note 5.

καρποῦσθαι] "to enjoy." Madv. 148 b. Thuc. 2. 27, ἔδωκαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι.

λ. . . τινος = εἴ τις ἔλεγεν, ἂν going with πιστεῦσαι.

§ 21. στέρονται] Madv. 180, r. 1. "and yet, I said, after enjoying for a short time the land of others, they have been deprived for a long time of their own, shamefully expelled, not vanquished only, but . . ." The traitors were especially Lathenes and Euthyrates, who are often mentioned—8. 40; 9. 55, 56; 18. 48; 19. 265, where he speaks of their being bribed. Grote, 11. 489. On the position of αὐται cf. Don. p. 352, obs. 1; Madv. 11.



γὰρ ἀσφαλεῖς ταῖς πολιτείαις αἱ πρὸς τοὺς τυράννους αὐταὶ λίαν ὀμιλῖαι. 22. τί δ' οἱ Θετταλοὶ ; ἂρ' οἴεσθ', ἔφην, ὅτ' αὐτοῖς τοὺς τυράννους ἐξέβαλλε καὶ πάλιν Νίκαιαν καὶ Μαγνησίαν ἐδίδου, προσδοκᾶν τὴν καθεστῶσαν νῦν δεκαδαρχίαν ἔσεσθαι παρ' αὐτοῖς, ἢ τὸν τὴν πυλαίαν ἀποδόντα τοῦτον τὰς ἰδίας αὐτῶν προσόδους παραιρήσεται ; οὐκ ἔστι ταῦτα. ἀλλὰ μὴν γέγονε ταῦτα καὶ πᾶσιν ἔστιν εἰδέναι. 23. ὑμεῖς δ', ἔφην ἐγώ, διδόντα μὲν καὶ ὑπισχνούμενον θεωρεῖτε Φίλιππον, ἐξηπατηκότα δ' ἤδη καὶ παρακεκρουμένον ἀπεύχεσθε, εἰ σωφρονεῖτε δῆ, ἰδεῖν.

ταῖς πολιτείαις] 1. 5.

αἱ . . λίαν] 4. 17.

§ 22. τί δ' οἱ Θ.] 18. 48, τί δ' Ἀρίστιπος . . καὶ τί Περύλαος . . : "then again the Thessalians, I said . . ." On the feelings of the T. towards Philip at this time cf. 18. 43. He restored Magnesia to them not long after the end of the Sacred War ; and gratified them by the cession of Nicaea, one of the frontier towns near Thermopylae, which had been given up to him by Phalaecus B.C. 346. Thirl. 6. 12.

τοὺς τυράννους] 2. 14.

τὴν . . . δεκαδαρχίαν] Harpocr. s. v. says, Φίλιππος μέντοι παρὰ Θετταλοῖς δεκαδαρχίαν οὐ κατέστησεν, ὡς γέγραπται ἐν § Φιλιππικῇ Δημοσθένους, ἀλλὰ τετραρχίαν, and so Dem. himself in 9. 26, καὶ τετραρχίας κατέστησεν. Vömel is right in thinking that the discrepancy is only apparent. After the expulsion of the tyrant family from Pherae, Philip, availing himself of the old division of the country into the four districts of Thessaliotis, Phthiotis, Pelasgiotis, and Histiaeotis, revived the distinction of the Tetrarchies, and put some of the chief Aleuadae at the head of the government. Dem. might therefore have used the same language as in 9. 26, but he skilfully adopts a term which would be more significant to his hearers, who remembered the Decarchies set

by the Spartans (Grote, 9. 255), and were just then in fear of falling again under the Spartan rule. But whether he means by this that the general government of Thessaly was in the hands of a Decemvirate, or that each tetrarchy was governed by a board of ten, or that there were ten governors in each city, or lastly, used the expression simply in accommodation to his hearers, cannot be determined. The last supposition seems the most probable. At any rate he cannot have mentioned this particular point in his speech to the Messenians, as the arrangement had not been made at the time of his mission. Thirl. 6. p. 9.

τὸν . . τοῦτον] 2. 6 ; 9. 17, ὁ γὰρ . . οὗτος : ib. 18.

τὴν π.] "who restored to them the meeting at Pylae." 5. 23.

τὰς . . προσόδους] 1. 22. Thirl. 6. 14.

παραιρήσεται] "take and appropriate."

πᾶσιν] "and are patent to all," "as all may see."

§ 23. διδόντα μὲν] "and you, I said, behold Philip dispensing gifts and promises (to yourselves as to the Olynthians and Thessalians) ; pray, if you are indeed wise, that you may not awake (ἤδη) to find that he has deceived and cheated you (as he did them)."

ἔστι τοίνυν νῆ Δί', ἔφην ἐγώ, παντοδαπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν, οἶον χαρακώματα καὶ τείχη καὶ τάφροι καὶ τᾶλλα ὅσα τοιαῦτα. 24. καὶ ταῦτα μὲν ἔστιν ἅπαντα χειροποίητα, καὶ δαπάνης προσδεῖται· ἐν δέ τι κοινὸν ἢ φύσις τῶν εὖ φρονούντων ἐν ἑαυτῇ κέκτεται φυλακτήριον, ὃ πᾶσι μὲν ἔστιν ἀγαθὸν καὶ σωτήριον, μάλιστα δὲ τοῖς πλήθεσι πρὸς τοὺς τυράννους. τί οὖν ἐστὶ τοῦτο; ἀπιστία. ταύτην φυλάττετε, ταύτης ἀντέχεσθε· εἰς ταύτην σώζητε, οὐδὲν μὴ δεινὸν πάθητε. 25. τί ζητεῖτε; ἔφην. ἐλευθερίαν. εἴτ' οὐχ ὀρᾶτε Φίλιππον ἀλλοτριωτάτας ταύτη καὶ τὰς προσηγορίας ἔχοντα; βασιλεὺς γὰρ καὶ τύραννος ἅπας ἐχθρὸς ἐλευθερία καὶ νόμοις ἐναντίος. οὐ φυλάξεσθ' ὅπως, ἔφην, μὴ πολέμου ζητοῦντες ἀπαλλαγῆναι δεσπότην εὕρητε;

26. Ταῦτ' ἀκούσαντες ἐκείνοι, καὶ θορυβοῦντες ὡς ὀρθῶς λέγεται, καὶ πολλοὺς ἐτέρους λόγους παρὰ τῶν πρέσβεων καὶ παρόντος ἐμοῦ καὶ πάλιν ὕστερον ἀκούσαντες, ὡς ἔοικεν, οὐδὲν μᾶλλον ἀποσχέσονται τῆς Φιλίππου φιλίας οὐδ' ὦν ἐπαγγέλλεται. καὶ οὐ τοῦτό ἐστιν ἄτοπον, εἰ Μεσσή-

τοίνυν] "now there is, I continued."

ταῖς π.] "devised by free states for." Madv. 38 g.

§ 24. καί, κ.τ.λ.] "now all these . . and require expense besides, but there is one common safeguard inherent in the nature of sensible men which . . for all, is especially so for democracies against despots."

τοῖς πλ. = ταῖς πολιτείαις, § 21. Cf. the definition in Thuc. 2. 43. For the plural, 18. 46; 23. 124.

ἀπιστία] 1. 5.

οὐδὲν μὴ . . π.] 4. 44.

§ 25. εἴτ' 1. 24. "then do you not see that even the titles P. bears are utterly at variance with this?"

νόμοις] a grand characteristic of a free state. Aesch. 1. 4, διοικούνται δ' αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρόποις τῶν ἐφεσθηκότων, αἱ δὲ πόλεις αἱ δημοκρατούμεναι τοῖς νόμοις τοῖς κειμένοις. Cf. Thuc. 3. 62.

Hence νόμος is opposed to ὀλιγαρχία. Dem. 24. 75, τί ποτ' ἐστὶν ᾧ νόμος ὀλιγαρχίας διαφέρει; ib. 152, ἡ γὰρ πόλις ἡμῶν . . νόμοις καὶ ψηφίσμασι διοικεῖται. Cf. also 23. 138, 141. πολέμου i. e. war with Sparta, the fear of which had caused them to apply to Philip for help.

ὅπως . . μὴ] Madv. 123.

§ 26. θορυβοῦντες ὡς] "though they heard these words, and loudly expressed their approbation of them, they will none the more, as it appears." 8. 30, θορυβεῖτε ὡς εὖ λέγει; ib. 77. Arist. *Rhet.* 1. 2, θορυβοῦνται δὲ μᾶλλον οἱ ἐνθυμηματικοί.

πάλιν ὕστερον] from some of the other envoys, when he had left them to visit the other cities of the Peloponnesus.

On εἰ, "that," after ἄτοπον, Madv. 194 c. In 18. 64 Dem. asks with what party his censors would

νιοι καὶ Πελοποννησίων τινὲς παρ' ἃ τῷ λογισμῷ βέλτισθ' ὁρῶσί τι πράξουσιν 27. ἀλλ' ὑμεῖς οἱ καὶ συνιέντες αὐτοὶ καὶ τῶν λεγόντων ἀκούοντες ἡμῶν ὡς ἐπιβουλευέσθε, ὡς περιστοιχίζεσθε, ἐκ τοῦ μηδὲν ἤδη ποιῆσαι λήσεθ', ὡς ἐμοὶ δοκεῖ, πάντα ὑπομείναντες· οὕτως ἢ παραντίχ' ἡδονὴ καὶ ῥαστώνη μείζον ἰσχύει τοῦ ποθ' ὕστερον συνοίσειν μέλλοντος.

28. Περὶ μὲν δὴ τῶν ὑμῖν πρακτέων καθ' ὑμᾶς αὐτοὺς ὕστερον βουλευέσεσθε, ἂν σωφρονήτε· ἃ δὲ νῦν ἀποκρινάμενοι τὰ δέοντ' ἂν εἴητ' ἐψηφισμένοι, ταῦτ' ἤδη λέξω. ἦν μὲν οὖν δίκαιον, ὧ ἄνδρες Ἀθηναῖοι, τοὺς ἐνεγκόντας τὰς ὑποσχέσεις, ἐφ' αἷς ἐπείσθητε ποιήσασθαι τὴν εἰρήνην, καλεῖν 29. οὔτε γὰρ αὐτὸς ἂν ποτε ὑπέμεινα πρεσβεύειν, οὔτ' ἂν ὑμεῖς οἴδ' ὅτι ἐπαύσασθε πολεμοῦντες, εἰ τοι-

have wished the city to side? With that of the Thessalians and those who contributed to the disgrace of Hellas, or that which περιεωρακίας ταῦτα γιγνόμενα ἐπὶ τῆς ἰδίας πλεονεξίας ἐλπίδι, ἧς ἂν Ἀρκαδας καὶ Μεσσηνίους καὶ Ἀργεῖους θείημεν;

τῷ λ.] “upon reflection,” “to what their better judgment tells them is . . .”

§ 27. ἀλλ' ὑμεῖς] the orator here deserts the construction commenced with ἀποπον εἰ, and expresses himself more forcibly in a direct statement.

ὡς] “how.”

περιστοιχίζεσθε] 4 9.

ἐκ τοῦ . . . ποιῆσαι] Bekk. st.; Bekk., Dind., and West. ποιεῖν. “in consequence of your doing nothing at once,” “in consequence of shunning present exertion, will, before you are aware of it, as it seems to me, endure all things,” and therefore the worst. πάντα opp. to οὐδέν. For ἐκ τοῦ S has ὥστε, which is adopted by Redh. Cf. 8. 53, γίγνεται ὑμῖν . . . ἡ σχολὴ καὶ τὸ μηδὲν ἤδη ποιεῖν. On the aor. part. ὑπομείναντες, Madv. 183, r. 2.

ἢ π. ἡδονή] “non est ut vulgo

explicant ‘quae statim et sine labore paratur,’ sed ‘cujus in praesens est fructus citoque perit.’” Heind. Prot. p. 620. “the pleasure of the moment.” Cf. 8. 70, τῆς παρ' ἡμέραν χάριτος.

§ 28. πρακτέων] the genitive plural of such verbals is rarely found. Isocr. 15. 59 has πολλῶν ἔτι μοι λεκτέων ὄντων.

καθ' ὑμᾶς αὐτούς] “by yourselves,” when the ambassadors to whom an answer had to be given were gone. Grote, 11. 615.

ἃ δὲ νῦν] “but I will now give you such an answer as it would be proper for you to decide upon to-day.” λέξω as in 4. 29, τοῦτ' ἤδη λέξω, and so often of the reading of public documents. Lat. “recito.” Dind. and others rightly, I think, insert here the title Ἀπόκρισις as in 4. 39, though the lemma is wanting in the MSS.

ἦν . . . δ.] “it were just.” Madv. 118 a; Don. p. 541.

τὰς ὑποσχέσεις] Grote, 11. 552. Allusion was made above to these promises of Philip: cf. 18. 41.

καλεῖν] i. e. to tell you what answer you ought to give.

§ 29. οἴδ' ὅτι] Madv. 193, r.

αὐτα πράξειν τυχόντα εἰρήνης Φίλιππον ᾤεσθε· ἀλλ' ἦν πολὺ τούτων ἀφεστηκότα τὰ τότε λεγόμενα. καὶ πάλιν γ' ἑτέρους καλεῖν. τίνας; τοὺς ὅτ' ἐγὼ γεγονυίας ἤδη τῆς εἰρήνης ἀπὸ τῆς ὑστέρας ἥκων πρεσβείας τῆς ἐπὶ τοὺς ὄρκους, αἰσθόμενος φενακιζομένην τὴν πόλιν, προύλεγον καὶ διεμαρτυρόμεν καὶ οὐκ εἶων προέσθαι Πύλας οὐδὲ Φωκέας, 30. λέγοντας ὡς ἐγὼ μὲν ὕδωρ πίνων εἰκότως δύστροπος καὶ δύσκολός εἰμί τις ἄνθρωπος, Φίλιππος δ', ἅπερ εὐξαισθ' ἂν ὑμεῖς, ἐὰν παρέλθῃ, πράξει, καὶ Θεσπιάς μὲν καὶ Πλαταιὰς τειχιεῖ, Θηβαίους δὲ παύσει τῆς ὑβρεως, Χερρόνησον δὲ τοῖς αὐτοῦ τέλεσι διορύξει, Εὐβοίαν δὲ καὶ

τούτων] "but the representations then made were very different from what we see," i. e. what Philip is doing.

καὶ . . . γ'] 2. 10. "aye and summon others," i. e. Aeschines, Philocrates, and their associates. Grote, l. c.

τοὺς . . . λέγοντας] on the hyperbaton see 2. 16. "Those who, when I, after the conclusion of the peace, on my return (1. 8) from the second embassy, that for the oaths, finding they were practising an imposition on you, warned and protested and urged you not to . . . said that . . ." The embassy here mentioned was the second, sent in B.C. 346, of which, as of the first, Dem. was a member. For the expression τὴν ἐπὶ τοὺς ὄρκους cf. 19. 57, ἀπεδημήσαμεν ἐπὶ τοὺς ὄρκους: ib. 17, 96, αἰρεθείς ἐπὶ τοὺς ὄρκους.

προύλεγον] Cf. 19. 65. Compare the account given in 5. 10; 18. 31 sq.

§ 30. ὡς ἐγὼ . . . εἰμί] 19. 45, ἐπαναστὰς δ' ὁ φιλοκράτης μάλα ὑβριστικῶς, οὐδέν, ἔφη, θαυμαστὸν . . . μὴ ταῦτ' ἐμοὶ καὶ Δημοσθένει δοκεῖν. οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δὲ σῖνον πίνω· ὑμεῖς δὲ ἐγγελάτε. Cf. Mr. Shill. in l. Philocrates was evidently a believer in the dictum of Cratinus, ὕδωρ δὲ πίνων χρηστὸν ἂν τέκοις; The last words of the

quotation remind one of what Dem. says in 23. 206, ὑμεῖς δὲ . . . τοὺς τὰ μέγιστ' ἀδικούντας καὶ φανερώς ἐξελεγχόμενους ἂν ἐν ἡ δὴ δύο ἀστεία εἴπωσι . . . ἀφίετε.

δ. . . τις] "a sour and peevish (sort of) fellow." Arist. *Eg.* 45; Pl. *Rep.* 2. 358 A, ἐγὼ τις, ὡς ἔοικε, δυσμαθής.

εἰμί] Cobet (*Nov. Lect.* p. 335) strangely objects to the pres. ind.: "non est bene Graecum legi legitur [Xen. *Hell.*] 2. 3. 45, ἃ δ' αὖ εἶπον ὡς ἐγὼ εἰμι οἷος αἰεὶ ποτε μεταβάλλεσθαι, sed requiritur ὡς ἐγὼ εἶην. Semper" (which surely begs the question) "Xenophon in tali re optativum ponit, qui prorsus est necessarium si quis quid ab alio dictum esse refert quod ipso iudice mendacium est; in quâ re multi ἄρα addunt, ὡς ἄρα ἐγὼ εἶην. Idem remedium expectat Dem. 21. 104, ἐτόλμα περὶ ἐμοῦ λέγειν ὡς ἐγὼ τὸ πρᾶγμ' εἰμί τοῦτο δεδρακώς, immo vero εἶην." This *dictum*, like many others of this great scholar, is far too sweeping. Cf. e. g. 8. 4, 73; 22. 2. Plat. *Apol.* 18 B, passages which sufficiently defend the pres. ind. here.

ἐὰν παρέλθῃ] "should he pass the Straits" of Thermopylae.

Θεσπιάς] Cf. 5. 10; 19. 20 sq.

παύσει τῆς ὑ.] "humble the pride of the T." Cf. 19. 112, 220.

X. . . διορύξει] to protect it from



τὸν Ὀρωπὸν ἀντ' Ἀμφιπόλεως ὑμῖν ἀποδώσει ταῦτα γὰρ ἅπαντα ἐπὶ τοῦ βήματος ἐνταῦθα μνημονεύετ' οἷδ' ὅτι ῥηθέντα, καίπερ ὄντες οὐ δεινοὶ τοὺς ἀδικούντας μεμνησθαι.  
 31. καὶ τὸ πάντων αἷσχιστον, καὶ τοῖς ἐκγόνοις πρὸς τὰς ἐλπίδας τὴν αὐτὴν εἰρήνην εἶναι ταύτην ἐψηφίσασθε· οὕτω τελέως ὑπήχθητε. τί δὴ ταῦτα νῦν λέγω καὶ καλεῖν φημί δεῖν τούτους; ἐγὼ νῆ τοὺς θεοὺς τάλληθῃ μετὰ παρρησίας ἐρῶ πρὸς ὑμᾶς καὶ οὐκ ἀποκρύβομαι. 32. οὐχ ἵν' εἰς λαιδορίαν ἐμπεσὼν ἐμαυτῷ μὲν ἐξ ἴσου λόγον παρ'

the inroads of the Thracians. Expedients of this kind had been resorted to before. *Plut. Vit. Per. c. 19*, καὶ τὸν αὐχένα διαζώσας ἐρύμασι καὶ προβλήμασι ἐκ θαλάττης εἰς θάλατταν ἀπετείχισε τὰς καταδρομὰς τῶν Θρακῶν τῶν περικεχυμένων τῇ Χερρονήσῳ. For the same purpose a wall was built across the neck of the Isthmus by Dercyllidas towards the end of the Peloponnesian War. *Xen. Hell. 3. 2. 10.* Cf. *Ps. Dem. 7. 39*:

τέλεσι] “at his own expense.”

Ὀρωπὸν] Cf. *Grote, 11. 573.*

19. 22, 220, 325 sq.

ἐνταῦθα] *Bekk.* with *S.*, remarking however “*praestat ἐνταυθί et hoc loco et 23. 77 et 41. 23.*” *Dind.* has here, as elsewhere, *ἐνταυθί*. Cf. *Mr. Shill. de Fals. Leg. § 356.*

δεινοί] “famous for” (2. 20). For this trait in the character of the Athenians see 18. 99.

§ 31. τὸ π. αἷσχιστον] 2. 1; 3. 31.

τοῖς ἐκγόνοις] “should descend also (τὴν αὐτὴν) to his descendants.” Cf. 19. 48, 52 sq., where the clause is criticized. From these passages it is clear that by *ἐκγόνοις* are meant Philip's descendants, not “your descendants,” as *Mr. Kennedy* and *Grote* (11. 575, note) think.

υπήχθητε] “were you led away.”

ἐρῶ . . καὶ οὐκ ἀποκρύβομαι] a common form of expression, in which “*Graeco more id quod antea affir-*

*mando expressum est rursus per negationem exprimitur*” (*Weber Aristocr. § 90*); 6. 5, ῥάδιον καὶ πόνος οὐδεὶς . . : 13. 10, ἐρῶ καὶ οὐκ ἀποκρύβομαι : 8. 73, λέξω . . καὶ οὐκ ἀποκρύβομαι : 18. 56; 19. 3; *Soph. El. 929*, ἡδὺς οὐδὲ μητρὶ δυσχερής. “and without reserve.”

§ 32. λόγον . . ποιήσω] *West.*, *Redhantz*, &c., follow *Schäfer*, who translates, “non ut conviciatoribus congressus mihi quidem eandem apud vos audientiam faciam, quam vos, quā estis levitate, adversariis meis praebeatis.” But *Whiston* rightly, I think, agrees with *Mr. Kennedy* in denying that ἐμαυτῷ λόγον ποιήσω can = ἵνα λόγου τύχω. Nor is the difficulty removed by the passage from 23. 81, quoted by *Redhantz* in support of *Schäfer's* view, ἀλλ' οὐδὲ τούτῳ λόγον οὐδὲ κρίσιν πεποίηκεν, said of the framer of a law. κρίσιν ποιεῖν τινί is a regular phrase, to which λόγον might legitimately be added, though ποιεῖν λόγον might in itself be an inadmissible expression. The meaning probably is, “it is not that I may fall a wrangling and draw upon myself a return in kind—provoke recrimination from my adversaries before you, and thus give them a fresh pretext for getting more from Philip by a display of zeal in defending him from my attack.” He had alluded to the wrangling of the speakers before in 4. 44 : cf. 18. 3.



ὑμῖν ποιήσω, τοῖς δ' ἐμοὶ προσκρούσασιν ἐξ ἀρχῆς καινὴν  
 παράσχω πρόφασιν τοῦ πάλιν τι λαβεῖν παρὰ Φιλίππου,  
 ἥτις οὐδ' ἵνα ὡς ἄλλως ἀδολεσχω. ἀλλ' οἶμαί ποθ' ὑμᾶς  
 λυπήσειν ἂ Φίλιππος πράττει, μᾶλλον ἢ τὰ νυνί. 33. τὸ  
 γὰρ πρᾶγμα ὁρῶ προβαίνον, καὶ οὐχὶ βουλοίμην μὲν ἂν  
 εἰκάξειν ὀρθῶς, φοβοῦμαι δὲ μὴ λίαν ἐγγὺς ἢ τοῦτ' ἦδη.  
 ὅταν οὖν μηκέθ' ὑμῖν ἀμελεῖν ἐξουσία γίγνηται τῶν συμ-  
 βαιόντων, μηδ' ἀκούηθ' ὅτι ταῦτ' ἐφ' ὑμᾶς ἐστὶν ἐμοῦ  
 μηδὲ τοῦ δαίμονος, ἀλλ' αὐτοὶ πάντες ὁράτε καὶ εὖ εἰδῆτε,  
 ὀργίλους καὶ τραχεῖς ὑμᾶς ἔσεσθαι νομίζω. 34. φοβοῦμαι  
 δὴ μὴ τῶν πρέσβεων σεσιωπηκότων ἐφ' οἷς αὐτοῖς συνίσασι  
 δεδωροδοκηκόσι, τοῖς ἐπανορθοῦν τι πειρωμένοις τῶν διὰ  
 τούτους ἀπολωλότων τῇ παρ' ὑμῶν ὀργῇ περιπεσεῖν συμβῇ.  
 ὁρῶ γὰρ ὡς τὰ πολλὰ ἐνίους οὐκ εἰς τοὺς αἰτίους ἀλλ'  
 εἰς τοὺς ὑπὸ χεῖρα μάλιστα τὴν ὀργὴν ἀφιέντας. 35. ἕως οὖν  
 ἔτι μέλλει καὶ συνίσταται τὰ πράγματα καὶ κατακούομεν

τοῖς . . ἐξ ἀρχῆς] Aeschines and Philocrates.

ὡς ἄλλως] Bekk. st. from F S; Bekk. τὴν ἄλλως. "prate idly." ὡς must be understood as in ὡς ἐτέρως, supr. § 10; Soph. *El.* 1429, ὡς ἡπίως: Pl. *Cratyl.* 395 B, ἂ πρὸς τὸν Θυέστην ὡς ὡμὰ δι-επράττετο.

ἢ τὰ νυνί] "than it does now."

§ 33. οὐχὶ βουλοίμην] similarly οὐ attaches itself to φημί, οἶμαι, προσ-ποιῶμαι, &c.,—a transposition of the negative foreign to our idiom, which requires that the negative should follow the verb. The deviation from the regular usage in Xen. *Anab.* 3. 2. 16, ὁπότε καὶ πείραν ἦδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ἡμᾶς, is surprising. West. omits μὲν after βουλοίμην, with S. It is hardly necessary to point out how easily the preceding syllable might cause its omission. The meaning is, "and though I hope I may not be a true prophet, I fear this is now only too near." For the position of ἦδη cf. 4. 8.

ἀμελεῖν ἐξουσία] cf. i. 15, ἀνάγκη ποιεῖν. "When the time comes that you have no longer the power to disregard what is happening, when you do not hear from me or another that these measures are directed against you, but you all see it yourselves, and are certain that it is so, I expect you will be wrathful and savage."

τοῦ δαίμονος] 2. 31.

§ 34. δεδωροδοκηκόσι] Bekk.; δεδωροδοκῆτες Dind. and West. Both constructions are legitimate (*Madv.* 178 a, r. 7). "I fear that as the Amb. have kept secret the purposes for which they know they were bribed . . . to fall under your anger." Cf. 18. 42.

τῇ παρ' ὑμῶν] Cf. on i. 12, τῆς παρ' ἐκείνων εὐνοίας.

ὡς τὰ πολλὰ] "generally." Pl. *Rep.* i. 330 C, ὡς τὸ πολὺ.

τοὺς ὑπὸ χεῖρα] compare what he says in i. 16.

§ 35. ἕως] "while therefore the storm is yet to come and is gathering." Cf. 18. 62, τοῦ φυομένου καὶ συνισταμένου κακοῦ.

ἀλλήλων, ἕκαστον ὑμῶν, καίπερ <sup>accusatively</sup> ἀκριβῶς εἰδότα, ὅμως ἐπαναμνήσαι βούλομαι τίς ὁ Φωκέας πείσας καὶ Πύλας ὑμᾶς προέσθαι, ὦν κατὰστας ἐκεῖνος, κύριος, τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ καὶ τῆς εἰς Πελοπόννησον κύριος γέγονε, καὶ πεποίηχ' ὑμῖν μὴ περὶ τῶν δικαίων μηδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλήν, ἀλλ' ὑπὲρ τῶν ἐν τῇ χώρᾳ καὶ τοῦ πρὸς τὴν Ἀττικὴν πολέμου, ὃς λυπήσει μὲν ἕκαστον ἐπειδὰν παρῇ, γέγονε δ' ἐν ἐκείνῃ τῇ ἡμέρᾳ. 36. εἰ γὰρ μὴ παρεκρούσθητε τόθ' ὑμεῖς, οὐδὲν ἂν ἦν τῇ πόλει πρᾶγμα· οὔτε γὰρ ναυσὶ δῆπου κρατήσας εἰς τὴν Ἀττικὴν ἦλθεν ἄν ποτε στόλῳ Φίλιππος, οὔτε πεζῇ βαδίζων ὑπὲρ τὰς Πύλας καὶ Φωκέας, ἀλλ' ἢ τὰ δίκαι' ἂν ἐποίει καὶ τὴν εἰρήνην ἄγων ἡσυχίαν εἶχεν, ἢ παραχρῆμ' ἂν ἦν ἐν ὁμοίῳ πολέμῳ δι' ὃν τότε τῆς εἰρήνης ἐπεθύμησεν. 37. ταυτ' οὖν ὡς μὲν ὑπομνήσαι, <sup>400.</sup>

τίς ὁ . . . πείσας] Aeschines is meant: cf. 18. 35 sq.

ὦν κ.] “to give up the P. and Pylae, by gaining the command of which he has become master of the road to Attica and that leading to the P.” For the change of preposition cf. 1. 5; 3. 1 al. The importance to Athens of Phocis and Pylae is often insisted on: 19. 83, τίς . . . οὐκ οἶδεν ὑμῶν ὅτι τῷ Φωκέων πολέμῳ καὶ τῷ κυρίους εἶναι Πυλῶν Φωκέας ἢ τε ἀπὸ Θηβαίων ἄδεια ὑπῆρχεν ὑμῖν, καὶ τὸ μηδέποτ' ἂν ἐλθεῖν εἰς Πελοπόννησον μηδ' εἰς Εὐβοίαν μηδ' εἰς τὴν Ἀττικὴν Φίλιππον μηδὲ Θηβαίους; ib. 180.

τῶν δικαίων] “your rights (as they might be affected by the peace) or your interests abroad, but about those at home (1. 15) and the war against Attica.” περὶ and ὑπὲρ here again without any real difference of meaning: cf. 1. 5.

γέγονε δ'] “nay, which has begun from that day,” on which the Assembly was held to receive the report of the ambassadors. Cf. 19. 58; Grote, 11. 535.

§ 36. ναυσί] “at sea.” On the fleet of Philip cf. 4. 21, and Grote

there quoted. At the time when the First Philippic was delivered Dem. thought ten triremes sufficient to convoy the armament. Philip's naval power was much increased after that. Ps. Dem. 7. 16.

πεζῇ . . . ὑπὲρ] “nor by land marching beyond P. and P.” βαδίζω is the regular antithesis to πλεῖν or going by sea. Cf. Mr. Shill. *de F. Leg.* § 171.

ὑπὲρ] Xen. *An.* 1. 1. 9, τοῖς ὑπὲρ Ἑλλησποντον οἰκοῦσι, where L. Dind. quotes Pl. *Cratyl.* 108 E, τοὺς ὑπὲρ Ἑρακλείας στήλας ἔξω κατοικοῦντας.

Φωκέας] as 9. 11 and passim, where we speak of the country only.

ἀλλ' ἢ] “but he would either have continued to act with justice, and, observing the peace, have kept quiet, or would at once have been involved in a war similar to that which made him anxious for the peace.”

δι' ὃν] i. e. οἷος ἦν δι' ὃν.

§ 37. ὡς . . . ὑπομνήσαι] “what has been said is sufficient to serve as a reminder,” “to awaken recollection” (Mr. K.). Madv. 151.

νῦν ἰκανῶς εἴρηται, ὥς δ' ἂν ἐξετασθεῖη μάλιστ' ἀκριβῶς, μὴ γένοιτο, ὧ πάντες θεοί· οὐδένα γὰρ βουλοίμην ἂν ἔγωγε, οὐδ' εἰ δίκαιός ἐστ' ἀπολωλέναι, μετὰ τοῦ πάντων κινδύνου καὶ τῆς ζημίας δίκην ὑποσχεῖν.

ὥς . . ἂν ἔξ.] Supr. § 4, "but how it might be . ." "but that it should be exactly verified, avert it all ye gods!" If the fears he had expressed in § 33 sq. were verified, the traitors would indeed be punished, but their treason must issue

in the ruin of their country.

μετά] 3. 36. "for no one would I wish to see punished, however much he deserves to die, to the danger and damage of all"—when his punishment involves the ruin of all.

X.

## ΚΑΤΑ ΦΙΛΙΠΠΟΥ Γ.

**ΥΠΟΘΕΣΙΣ.**—'Απλῇ τοῦ λόγου τούτου ἡ ὑπόθεσις· Φιλίππου γὰρ λόγῳ μὲν εἰρήνην ἄγοντος ἔργῳ δὲ πολλὰ ἀδικοῦντος, συμβουλεύει τοῖς Ἀθηναίοις ὁ ῥήτωρ ἀναστῆναι καὶ ἀμύνασθαι τὸν βασιλέα, ὡς κινδύνου μεγάλου καὶ αὐτοῖς ἐπικρεμαμένου καὶ πᾶσι κοινῇ τοῖς Ἕλλησιν.

1. Πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων ὀλίγου δεῖν καθ' ἑκάστην ἐκκλησίαν περὶ ὧν Φίλιππος, ἀφ' οὗ τὴν εἰρήνην ἐποίησατο, οὐ μόνον ὑμᾶς ἀλλὰ καὶ τοὺς ἄλλους ἀδικεῖ, καὶ πάντων οἶδ' ὅτι φησάντων γ' ἂν, εἰ καὶ μὴ ποιούσι τοῦτο, καὶ λέγειν δεῖν καὶ πράττειν ὅπως ἐκείνος παύσεται τῆς ὑβρεως καὶ δίκην δώσει, εἰς τοῦθ' ὑπηγμένα πάντα τὰ

**ARGUMENT.**—This speech, as also that on the Chersonesus, delivered about three months before it, belongs to the year 342 B.C. The date is fixed by *νῦν ἐπὶ Θράκῃ παριόντα*, which Diod. Sic. refers to Ol. 109. 2, i. e. to the latter half of B.C. 343 or the first half of B.C. 342. Again, it is said in § 32, *τίθησι τὰ Πύθια . . . κὰν αὐτὸς μὴ παρῇ, τοὺς δούλους ἀγωνοθετήσοντας πέμπει*. Philip presided himself at the celebration of the games in the summer or autumn (Thirl. 6. 5) of B.C. 346. This speech must therefore have been delivered towards the end of the autumn of B.C. 342 at the earliest. For the circumstances which led to it see Thirl. 6, p. 27; Grote, 11. 623.

§ 1. With the commencement of this speech cf. 6. 1 sq.

**ὀλίγου δεῖν]** Madv. 168 b. "many speeches are made in almost every assembly about the wrongs which . . and all would, I feel sure, . . . still our affairs . ."

**ἀδικεῖ]** Madv. 110, r. 1. The peace was concluded in March, B.C. 346.

**οἶδ' ὅτι]** 6. 28.

**ποιούσι τοῦτο]** Some have wrongly referred these words to *φησάντων*, as if the meaning were, "would say so, though they don't do so actually," a way in which *ποιῶ* is often used. Cf. Mr. Shill. *de F. Leg.* § 225 n. cr. But the meaning obviously is, "and all, though they do not actually direct every speech and measure to the one object of humbling and chastising Philip, would at any rate allow that this ought to be done."

**ὅπως]** with the fut. ind. after *πράττειν*, as 1. 2, *ὅπως βοηθήσετε*, where see the note.

**π. τῆς ὑβρεως]** 6. 30, *Θηβαίους δὲ παύσει τῆς ὑβρεως*.

**ὑπηγμένα]** "per negligentiam et socordiam eo deducta, ad conditionem tam lamentabilem delapsa" (Reiske); "brought to such a state by inadvertence and neglect." 23.

πράγματα καὶ προειμένα ὁρῶ ὥστε δέδοικα μὴ βλάβημον  
μὲν εἰπεῖν ἀληθὲς δ' ἦ· εἰ καὶ λέγειν ἅπαντες ἐβούλοντο οἱ  
παριόντες καὶ χειροτονεῖν ὑμεῖς ἐξ ὧν ὡς φαυλότατ' ἔμελλε  
τὰ πράγμαθ' ἔξειν, οὐκ ἂν ἡγοῦμαι δύνασθαι χειρόν ἢ νῦν  
διατεθῆναι. 2. πολλὰ μὲν οὖν ἴσως ἐστὶν αἷτια τούτων,  
καὶ οὐ παρ' ἐν οὐδὲ δύο εἰς τοῦτο τὰ πράγματα ἀφίκται,  
μάλιστα δ', ἄνπερ ἐξετάζητε ὁρθῶς, εὐρήσετε διὰ τοὺς  
χαρίζεσθαι μᾶλλον ἢ τὰ βέλτιστα λέγειν προαιρουμένους,  
ὧν τινὲς μὲν, ὧ ἄνδρες Ἀθηναῖοι, ἐν οἷς εὐδοκιμοῦσιν αὐτοὶ  
καὶ δύνανται, ταῦτα φυλάττοντες οὐδεμίαν περὶ τῶν μελ-  
λόντων πρόνοιαν ἔχουσιν, ἕτεροι δὲ τοὺς ἐπὶ τοῖς πράγμασιν  
ὄντας αἰτιώμενοι καὶ διαβάλλοντες οὐδὲν ἄλλο ποιοῦσιν ἢ

173, συμβαίνει τοῖς χρόνοις εἰς τοῦθ' ὑπηγμένα τὰ πράγματ' ἡδη.

βλ. μὲν . . . ἀληθὲς δ'] "I am afraid, though a severe thing to say, it is nevertheless true . . ." Infr. 5.

εἰ καί] With the asyndeton cf. 6. 4; καὶ with λέγειν. "had all the speakers (6. 3) meant to propose and you to pass measures intended to bring our affairs to ruin, I do not think . . ."

§ 2. ἴσως] "no doubt."

παρ' ἐν, κ.τ.λ.] 4. 10. "and it is not owing to one or two (either) that . . ." but διὰ τοὺς of *persons*. Fr. says, "i. e. οὐ παρ' ἐν οὐδὲ παρὰ δύο." No doubt the orator could have said so, but it would not be correct on that account to say that a second παρὰ is to be supplied here. As a matter of fact the second preposition is very often wanting: after οὐ μόνον . . . ἀλλὰ καί, 19. 341; ἦ . . . ἦ, 21. 114; ἦ, 20. 142 ὑπὲρ ἄλλου τινὸς ἢ τοῦ τῆς πόλεως ἀξιώματος. καὶ . . . καί, Lys. 1. 2; καὶ ἐν δημοκρατίᾳ καὶ ὀλιγαρχίᾳ οὕτως . . . ὥς, 19. 263; and in cases like 21. 155, κατὰ ταύτην τὴν ἡλικίαν ἦν ἐγὼ νῦν: 18. 134, ἀπὸ τῆς ἀγνοίας ἥσπερ, . . . &c. An examination of such instances will prove to the young student that the principle which

governs the omission is the same as in the case of the article, noticed on 2. 9, and that our own idiom is here also his best guide. "but if you only examine rightly, you will find that this is mainly owing to those who make it their study to please you (cf. 3. 24)."

τινὲς μὲν] Eubulus and his friends.

ἐν οἷς] "in and by which." 18.

19, ἐν οἷς ἡμάρτανον οἱ ἄλλοι . . . αὐτὸς παρεσκευάζετο: 23. 23, δωρεὰν ἐν ἣ πολίτης γέγονεν: Lys. 26. 9, ἐν τῷ ἄρχειν . . . ἡ πολιτεία σώζεται: infr. 64. "seeking to maintain a state of things through which they themselves enjoy power and repute . . ."

δύνανται = δυνατοὶ εἰσι (20. 191; 21. 207; 23. 174).

ἕτεροι] Aeschines and others who played into the hands of Philip.

τοὺς ἐπὶ . . . ὄντας] "those who conduct public affairs." 6. 12; Thuc. 3. 11: cf. 2. 12. Infr. 56 we have τῶν ἐν τοῖς πράγμασι τινές.

οὐδὲν . . . ἦ] "only aim at making . . . and occupy herself with this, leaving P. free to . . ." "thus leaving P. at liberty . . ." West., Redh., and Fr. omit μὲν after πόλις on the authority of S. Cf. 6. 33.



ὅπως ἡ μὲν πόλις αὐτὴ παρ' αὐτῆς δίκην λήψεται καὶ περὶ τοῦτ' ἔσται, Φιλίππῳ δ' ἐξέσται καὶ λέγειν καὶ πράττειν ὅ τι βούλεται. 3. αἱ δὲ τοιαῦται πολιτεῖαι συνήθεις μὲν εἰσιν ὑμῖν, αἷται δὲ τῶν κακῶν. ἀξιῶ δ', ὦ ἄνδρες Ἀθηναῖοι, εἰάν τι τῶν ἀληθῶν μετὰ παρρησίας λέγω, μηδεμίαν μοι διὰ τοῦτο παρ' ὑμῶν ὀργὴν γενέσθαι. σκοπεῖτε γὰρ ὧδί. ὑμεῖς τὴν παρρησίαν ἐπὶ μὲν τῶν ἄλλων οὕτω κοινὴν οἴεσθε δεῖν εἶναι πᾶσι τοῖς ἐν τῇ πόλει ὥστε καὶ τοῖς ξένοις καὶ τοῖς δούλοις αὐτῆς μεταδεδώκατε, καὶ πολλοὺς ἂν τις οἰκέτας ἴδοι παρ' ὑμῖν μετὰ πλείονος ἐξουσίας ὅ τι βούλονται λέγοντας ἢ πολίτας ἐν ἐνίαις τῶν ἄλλων πόλεων, ἐκ δὲ τοῦ συμβουλευεῖν παντάπασιν ἐξεληλάκατε. 4. εἴθ' ὑμῖν συμβέβηκεν ἐκ τούτου ἐν μὲν ταῖς ἐκκλησίαις τρυφᾶν καὶ κολακεύεσθαι πάντα πρὸς ἡδονὴν ἀκούουσιν, ἐν δὲ τοῖς πράγμασι καὶ τοῖς γιγνομένοις περὶ τῶν ἐσχάτων ἤδη κινδυνεύειν. εἰ μὲν οὖν καὶ νῦν οὕτω διάκεισθε, οὐκ ἔχω τί λέγω· εἰ δ' ἂν συμφέροι χωρὶς κολακείας ἐθελήσετε ἀκούειν, ἔτοιμος λέγειν. καὶ γὰρ εἰ πάννυ φαύλως τὰ πράγματα ἔχει καὶ πολλὰ προεῖται, ὅμως

περὶ τ. ἔσται] Xen. An. 3. 5. 7, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν: Ps. Dem. 25. 61, περὶ τὴν . . συμφορὰν . . γενόμενος: Ps. Dem. 13. 20, οἱ πολιτευόμενοι καὶ περὶ ταῦτα ὕντες.

§ 3. συνήθεις μὲν . . δέ] supr. 3. "such courses of policy, though familiar, are . ."

ὀργὴν γ.] Cf. 3. 3, and note 3. 10.

ἐπὶ . . τῶν ἄ.] "for only consider. So strongly do you hold that in all other cases freedom of speech ought to be enjoyed by all residents in the city without distinction (κοινῇ), that you have granted a measure of it . . ." West. quotes Xen. Rep. Ath. 1. 12, διὰ τοῦτο οὖν ἰσηγορίαν καὶ τοῖς δούλοις πρὸς τοὺς ἐλευθέρους ἐποίησαμεν καὶ τοῖς μετοίκους πρὸς τοὺς ἀστούς, and Eur. Phoen. 390.

πολίτας] "than citizens," i. e. than the general body of citizens in oligarchies. Freedom of speech there might bring on those bold

enough to indulge in it the fate pithily expressed by Critias in Xen. Hell. 2. 3. 16: εἰάν τινα αἰσθανώμεθα ἐναντίον τῇ ὀλιγαρχίᾳ, ὅσον δυνάμεθα ἐκποδᾶν ποιοῦμεθα.

ἐκ δὲ τοῦ σ.] Comp. what he says in 3. 32.

§ 4. ἐν μὲν ταῖς . . κινδυνεύειν] The same words are found in 8. 34.

τρυφᾶν] Aesch. 3. 20, οἱ δ' ὑμέτεροι ῥήτορες τρυφῶσι: Dem. 19. 197; Arist. Eq. 1159. "you give yourselves airs and are flattered at hearing nothing but what is pleasant (1. 15), while in your affairs and circumstances you are in imminent peril."

οὐκ ἔχω τί λ.] "non habeo quod dicam," "I have nothing to say." Madv. 121.

ἔτοιμος] 4. 39. καὶ in καὶ γὰρ must be taken with εἰ. "for even if our affairs are in a wretched state, and many interests . ."

ἔστιν, ἂν ὑμεῖς τὰ δέοντα ποιεῖν βούλησθ', ἔτι πάντα ταῦτα ἐπανορθώσασθαι. 5. καὶ παράδοξον μὲν ἴσως ἔστιν ὃ μέλλω λέγειν, ἀληθὲς δέ· τὸ χεῖριστον ἐν τοῖς παρεληλυθόσι, τοῦτο πρὸς τὰ μέλλοντα βέλτιστον ὑπάρχει. τί οὖν ἐστὶ τοῦτο; ὅτι οὔτε μικρὸν οὔτε μέγα οὐδὲν τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματα ἔχει, ἐπεὶ τοι, εἰ πάνθ' ἃ προσήκε πραττόντων οὕτω διέκειτο, οὐδ' ἂν ἐλπίς ἦν αὐτὰ γενέσθαι βελτίω. νῦν δὲ τῆς μὲν ῥαθυμίας τῆς ὑμετέρας καὶ τῆς ἀμελείας κεκράτηκε Φίλιππος, τῆς πόλεως δ' οὐ κεκράτηκεν· οὐδ' ἥττησθε ὑμεῖς, ἀλλ' οὐδὲ κεκίνησθε.

6. Εἰ μὲν οὖν ἅπαντες ὠμολογοῦμεν Φίλιππον τῇ πόλει πολεμεῖν καὶ τὴν εἰρήνην παραβαίνειν, οὐδὲν ἄλλο ἔδει τὸν παριόντα λέγειν καὶ συμβουλεύειν ἢ ὅπως ἀσφαλέστατα καὶ ῥᾶστα αὐτὸν ἀμυνόμεθα· ἐπειδὴ δὲ οὕτως ἀτόπως ἔνιοι διακινεῖται ὥστε πόλεις καταλαμβάνοντος ἐκείνου καὶ πολλὰ τῶν ὑμετέρων ἔχοντος καὶ πάντας ἀνθρώπους ἀδικούντος ἀνέχεσθαι τινῶν ἐν ταῖς ἐκκλησίαις λεγόντων πολλάκις ὡς ἡμῶν τινὲς εἰσιν οἱ ποιούντες τὸν πόλεμον, 7. ἀνάγκη

§ 5. παράδοξον] Cf. 3. 10. Comp. 18. 109; 19. 99; 24. 122. Lyc. § 49, εἰ δὲ δεῖ καὶ παραδοξότατον μὲν εἰπεῖν, ἀληθὲς δέ. . . Isocr. 12. 176 al. "now what I am going to say may sound paradoxical, but it is true." Cf. the very similar passage in 4. 2.

ρ. . . καὶ . . . ἀμελείας] a not unfrequent combination (Isocr. 2. 10, μὴ ῥαθυμεῖν μηδὲ ἀμελεῖν), hence the opposition in Arist. *Rh.* 1. 12. 19, καὶ τοὺς ῥαθύμους . . . ἐπιμελοὺς γὰρ τὸ ἐπεξελεθεῖν.

κεκίνησθε] "nay, you have not even moved," "stirred yourselves" —"far from being worsted, you have not appeared in the field at all." Some, in order to make a fuller opposition to ἥττησθ', understand κεκίνησθε in the sense of "loco moti estis." 8. 37 supports the view I have taken.

Sections 6 and 7, Εἰ μὲν το πολεμεῖν δεῖ, are wanting in S. Bekk.

and Dind., rightly I think, retain them. As the words εἰ μὲν οὖν stand at the beginning of 6 and 8, it is probable that the omission arose from a mere oversight of the copyist, as Beuseler suggests.

§ 6. On ἔδει without ἂν, Madv. 118. "nothing else were it needful for the speaker to propose and advise but the safest and easiest way of . . ."

ἀτόπως . . . 8.] "but since, at the very time when . . . some are unreasonable enough . . ."

ἀνέχεσθαι] "to put up with," "tolerate."

τινὲς] the indefinite subject to οἱ π. Xen. *An.* 2. 4. 5, ὃ ἡγησόμενος οὐδεὶς ἔσται: Lys. 19. 57, εἰσὶ δὲ τινες οἱ προαναλίσκοντες: Isocr. 8. 139; Dem. 24. 143. "that some of ourselves are the persons who are causing the war . . ." For the difference between ποιεῖν and ποιέσθαι πόλεμον cf. Don. p. 435.

φυλάττεσθαι καὶ διορθοῦσθαι περὶ τούτου· ἔστι γὰρ δέος μὴ ποθ' ὥς ἀμυνόμεθα γράψας τις καὶ συμβουλευσας εἰς τὴν αἰτίαν ἐμπέσῃ τοῦ πεποιηκέναι τὸν πόλεμον. ἐγὼ δὲ τοῦτο πρῶτον ὑπάντων λέγω καὶ διορίζομαι, εἰ ἐφ' ἡμῖν ἐστὶ τὸ βουλευέσθαι περὶ τοῦ πότερον εἰρήνην ἄγειν ἢ πολεμεῖν δεῖ. 8. εἰ μὲν οὖν ἔξεστιν εἰρήνην ἄγειν τῇ πόλει καὶ ἐφ' ἡμῖν ἐστὶ τοῦτο, ἵν' ἐντεῦθεν ἄρξωμαι, φημὶ ἐγωγε ἄγειν ἡμᾶς δεῖν, καὶ τὸν ταῦτα λέγοντα γράφειν καὶ πράττειν καὶ μὴ φενακίζειν ἀξιῶ· εἰ δ' ἕτερος τὰ ὄπλα ἐν ταῖς χερσὶν ἔχων καὶ δύναμιν πολλὴν περὶ αὐτὸν τοῦνομα μὲν τὸ τῆς εἰρήνης ὑμῖν προβάλλει, τοῖς δ' ἔργοις αὐτὸς τοῖς τοῦ πολέμου χρήται, τί λοιπὸν ἄλλο πλὴν ἀμύνεσθαι; φάσκειν δὲ εἰρήνην ἄγειν εἰ βούλεσθε, ὥσπερ ἐκείνος, οὐ διαφέρομαι. 9. εἰ δέ τις ταύτην εἰρήνην ὑπολαμβάνει ἐξ ἧς ἐκείνος πάντα ἄλλα λαβὼν ἐφ' ἡμᾶς ἥξει, πρῶτον μὲν μαίνεται, ἔπειτα ἐκείνῳ παρ' ὑμῶν, οὐχ ὑμῖν παρ' ἐκείνου τὴν εἰρήνην λέγειν

§ 7. διορθοῦσθαι] Dind. in his notes adopts H. Wolf's tr., "cautione vehementer opus est, ut hoc recte constituatur," "should be set right." The next sentence shows that the meaning is probably the same—"to take security," "secure oneself"—as in 33. 11 (ἐπειδὴ ἔλαβον τοῦτον ἀδικούντα, διωρθωσάμην ὑπὲρ ἔμαντοῦ καὶ τοῦ ξένου). The following words give the reason why such caution was necessary.

ὥς ἂ.] lit. "how we shall defend ourselves;" "a measure of defence," Mr. K.

ἐγὼ δὲ] "I first then discuss and settle this point, whether it is in our power to deliberate on the question of peace or war;" "is it in our power . . . on the question whether we ought . . . or go to war?"

§ 8. ταῦτα] i. e. that it is in our power to do so. On the plural, 1. 7; 2. 25.

πράττειν] "id agere, ut quod rogaverit decernatur ratumque fiat" (Fr.). "and I call upon . . . to make

a motion and take action, and not prevaricate."

τὰ . . ἐν ταῖς χ.] Madv. 8.

περὶ αὐτόν] "at the head of."

προβάλλει] "puts forward," as a cloak to hide his designs. In the middle voice (Thuc. 1. 37; 3. 63): "puts forward to you the name of peace, while he himself . . ."

οὐ διαφέρομαι] "non repugno, non refragor. Usu congruit, etsi significatione differt, quod vulgo dicunt οὐδέν μοι διαφέρει" (Schäff.). φάσκειν emphatic—"if you choose to profess . . . as he does, I have nothing to say against it," "I don't quarrel with it."

§ 9. ταύτην εἰρήνην] "calls that a peace which will enable him after he has . . ." On ταύτην, Madv. 11, r. 1.

ἐξ ἧς] 1. 7; 6. 27, ἐκ τοῦ μηδέν . .

πρῶτον μὲν . . ἔπειτα] cf. 2. 1. "he is mad, and besides he talks about a peace which is observed on your part towards him . . ."

τοῦτο δ' ἐστὶν ὁ τῶν ἀναλισκομένων χρημάτων πάντων Φίλιππος ὠνεῖται, αὐτὸς μὲν πολεμεῖν ὑμῖν, ὑφ' ὑμῶν δὲ μὴ πολεμεῖσθαι.

10. Καὶ μὴν εἰ μέχρι τούτου περιμενοῦμεν, ἕως ἂν ἡμῖν ὁμολογήσῃ πολεμεῖν, πάντων ἐσμέν εὐηθέστατοι· οὐδὲ γὰρ ἂν ἐπὶ τὴν Ἀττικὴν αὐτὴν βαδίζῃ καὶ τὸν Πειραιᾶ, τοῦτ' ἐρεῖ, εἴπερ οἷς πρὸς τοὺς ἄλλους πεποιήκε δεῖ τεκμαίρεσθαι.

11. τοῦτο μὲν γὰρ Ὀλυνθίοις τετταράκοντ' ἀπέχων τῆς πόλεως στάδια εἶπεν ὅτι δεῖ δυοῖν θάτερον, ἢ 'κείνους ἐν Ὀλύνθῳ μὴ οἰκεῖν ἢ αὐτὸν ἐν Μακεδονίᾳ, πάντα τὸν ἄλλον χρόνον, εἴ τις αὐτὸν αἰτιάσαιτό τι τοιοῦτον, ἀγανακτῶν καὶ πρέσβεις πέμπων τοὺς ἀπολογησομένους· τοῦτο δ' εἰς Φωκέας ὡς πρὸς συμμάχους ἐπορηύετο, καὶ πρέσβεις Φωκέων ἦσαν οὐ παρηκολούθουν αὐτῷ πορευομένῳ, καὶ παρ' ἡμῖν ἦριζον πολλοὶ Θηβαίοις οὐ λυσιτελήσειν τὴν ἐκείνου παράδοδον.

12. καὶ μὴν καὶ Φεράς πρῶην ὡς φίλος καὶ σύμμαχος εἰς Θετταλίαν ἐλθὼν ἔχει καταλαβών, καὶ τὰ τελευταῖα τοῖς

τῶν . . χρ.] 3. 22. "with all the treasure he is lavishing."

αὐτὸς μὲν, κ.τ.λ.] explanatory of τοῦτο. infr. 23; 3. 7. On the nom. αὐτός with the inf., 4. 7.

§ 10. εἰ . . περιμενοῦμεν . . ἐσμέν] cf. 1. 19. "if we mean to wait . . we are the most simple of men."

βαδίζῃ] 6. 36. "is in full march . . " 1. 12 and 25.

§ 11. τοῦτο μὲν] "for example." Ὀλ.] cf. 8. 58, οὐδ' (did he admit that he was at war) Ὀλυνθίοις ἐξ ἄρχῃς, ἕως ἐν αὐτῇ τῇ χώρᾳ τὸ στρατεύμα παρῆν ἔχων.

δεῖ 8. 9.] "there was no choice, but they must . . ." Cf. Mr. Shill. *de F. Leg.* § 166. 18. 139, καίτοι δυοῖν αὐτῷ ἀνάγκη θάτερον ἢ μηδέν· "he has only one alternative." The force of μὴ is extended to ἐν Μακεδονίᾳ. Cobet (*N. Lect.* p. 661) inserts μὴ after αὐτόν.

ἢ 'κείνους] Bekk. st. ἢ κείνους. Cf. 4. 4.

π. τὸν ἄλλον χ.] "though before that whenever any one accused him

of . . he was indignant . . ." ἀγανακτῶν and πέμπων represent the imperfects required after the opt. of indefinite frequency—εἴ τις . . αἰτιάσαιτο; cf. 6. 20. τὸν ἄλλον χρ. is sometimes, but rarely, used also of future time. Dem. 22. 3; Lyc. § 79.

ὡς πρὸς] "again he marched into Phocis (6. 36) as if to allies (he pretended to regard them in that light till he had them at his mercy), and there were . . . who accompanied him on his march." Grote, 11. 587.

οὐ λ.] his passage of the Straits "would not benefit:" a meiosis. 3. 1; cf. 6. 30.

§ 12.] ἔχει has here its full force. He not only seized Pherae, but at that time held it with his troops. Madv. 180 d. On the subject here mentioned see Thirl. 6, p. 13. Ps. Dem. 7. 32, Φεραίων μὲν ἀφίρηται τὴν πόλιν καὶ φρουρὰν ἐν τῇ ἀκρόπόλει κατέστησεν, ἵνα δὴ αὐτόνομοι ᾧσι. 8. 59.

τὰ τελ.] 2. 7.



ταλαιπώροις Ὡρεΐταις τουτοισὶ ἐπισκεψομένους ἔφη τοὺς στρατιώτας πεπομφέναι κατ' εὐνοίαν· πυνθάνεσθαι γὰρ αὐτοὺς ὡς νοσοῦσι καὶ στασιάζουσι, συμμάχων δ' εἶναι καὶ φίλων ἀληθινῶν ἐν τοῖς τοιούτοις καιροῖς παρεῖναι. 13. εἴτ' οἴεσθ' αὐτόν, οἱ ἐποίησαν μὲν οὐδὲν ἂν κακόν, μὴ παθεῖν δ' ἐφυλάξαντ' ἂν ἴσως, τούτους μὲν ἐξαπατᾶν αἰρεῖσθαι μᾶλλον ἢ προλέγοντα βιάζεσθαι, ὑμῖν δ' ἐκ προρρήσεως πολεμήσειν, καὶ ταῦθ' ἕως ἂν ἐκόντες ἐξαπατᾶσθε; οὐκ ἔστι ταῦτα. 14. καὶ γὰρ ἂν ἀβελτερώτατος εἴη πάντων ἀνθρώπων, εἰ τῶν ἀδικουμένων ὑμῶν μηδὲν ἐγκαλούντων αὐτῷ, ἀλλ' ὑμῶν αὐτῶν τινὰς αἰτιωμένων, ἐκεῖνος ἐκλύσας τὴν πρὸς ἀλλήλους ἔριν ὑμῶν καὶ φιλονεικίαν ἐφ' ἑαυτὸν προεῖποι τρέπεσθαι, καὶ τῶν παρ' ἑαυτοῦ μισθοφορούντων τοὺς λόγους ἀφέλοιτο, οἷς ἀναβάλλουσιν ὑμᾶς, λέγοντες ὡς ἐκεῖνός γε οὐ πολεμεῖ τῇ πόλει.

15. Ἄλλ' ἔστιν, ὦ πρὸς τοῦ Διός, ὅστις εὖ φρονῶν ἐκ τῶν

τοῖς . . Ὡ. depends, I think, on ἔφη: "and lastly he told the wretched people of Oreus . . out of good will to visit them . ." infr. §§ 27, 33. On the *anaphorical* use of the demonstrative *τουτοισί* see Mr. Shill. *de F. Leg.* § 213; Cobet, *N. Lect.* p. 629. Dem. 23. 111, ἵστε δήπου Φίλιππον . . τουτονὶ τὸν Μακεδόνα, and passim.

ἐπισκεψομένους] to pay them a sick visit. 54. 12, λέγε τὴν τῶν ἱατρῶν μαρτυρίαν καὶ τὴν τῶν ἐπισκοπούντων: 59. 56, ἐβάδιζον . . γὰρ πρὸς αὐτὸν ὡς ἡσθένει . . τὰ πρόσφορα τῇ νόσῳ φέρουσαι καὶ ἐπισκοπούμεναι.

αὐτούς] Madv. 191.

In νοσοῦσι καὶ σ. the particular kind of illness is added co-ordinately with καί, as in 6. 1, "suffering from internal disorders." Pl. *Rep.* 5. 470 C, νοσεῖν δ' ἐν τῷ τοιούτῳ τὴν Ἑλλάδα καὶ στασιάζειν, καὶ στάσιν τὴν τοιαύτην ἔχθραν κλητέον: ib. B, ἐπὶ γὰρ τῇ τοῦ οἰκείου ἐχθρᾷ στάσις κέκληται, ἐπὶ δὲ τῇ τῶν ἀλλοτρίων πόλεμος. Cf. 18. 45, αἱ δὲ πόλεις ἐνόσουν: Soph. *El.* 1070 al.

§ 13. εἴτ'] 1. 24.

οἱ . . μὲν . . δ'] The stress of the sentence is upon the clause introduced by δέ: cf. 2. 24. "do you then think that when he chose to deceive, rather than by giving them warning overpower by force, those who would have done him no harm (i. e. had he given them warning and formally declared war against them), though they might perhaps have taken measures to escape suffering it, he will make a formal declaration of war against you, and that so long as . . Impossible!" Cf. note to 6. 15, τοὺς μὲν ὄντας . . .

ἐκ πρ.] "ex edicto." Livy 1. 27.

§ 14. τινάς] "some of yourselves," i. e. of course those who saw through his designs and warned them against him.

ἀναβάλλουσιν] "put you off," "amuse you." Cf. note to 4. 14.

ἐκεῖνός γε] however it may be with others, "he at any rate."

§ 15. ὦ πρὸς τοῦ Δ.] An exclamation of impatience. 24. 157,



ὀνομάτων μᾶλλον ἢ τῶν πραγμάτων τὸν ἄγοντ' εἰρήνην ἢ πολεμοῦνθ' ἑαυτῷ σκέψαιτ' ἄν; οὐδεὶς δῆπου. ὁ τοῖνυν Φίλιππος ἐξ ἀρχῆς, ἄρτι τῆς εἰρήνης γεγонуίας, οὕτω Διοπίθους στρατηγούντος οὐδὲ τῶν ὄντων ἐν Χερρονήσῳ νῦν ἀπεσταλμένων, Σέρριον καὶ Δορίσκον κατελάμβανε καὶ τοὺς ἐκ Σερρίου τείχους καὶ Ἱεροῦ ὄρους στρατιώτας ἐξέβαλλεν, οὓς ὁ ὑμέτερος στρατηγὸς κατέστησεν. καίτοι ταῦτα πράττων τί ἐποίει; εἰρήνην μὲν γὰρ ὁμωμόκει. καὶ μηδεὶς εἶπη, 16. τί δὲ ταῦτ' ἐστίν, ἢ τί τούτων μέλει τῇ πόλει; εἰ μὲν γὰρ μικρὰ ταῦτα ἢ μηδὲν ὑμῖν αὐτῶν

φέρει γὰρ πρὸς Διὸς ἔστιν ὅστις ἂν ἢ πρότερός ποτ' ἐψήφισεν . . "but, in heaven's name, would any sane man judge from words rather than deeds (§ 8), who is . . ." Cf. *supr.* § 2, note to οὐ παρ' ἑν.

ὁ τοῖνυν] "well then, P. at the beginning, immediately after the conclusion of the peace (explanatory of ἐξ ἀρχῆς), before D. was yet general or those who are now . . . had been sent, was . . ." Cf. 8. 6.—Seribium and Doriscus are often mentioned by Dem. : 8. 64; 18. 27, 70; Ps. Dem. 7. 37. Hence the sneer of Aesch. 3. 82, αὐτός (Dem.) ἐστίν . . ὁ πρῶτος ἐξευρών Σέρριον Τεῖχος καὶ Δόρισκον καὶ Ἐργίσκην καὶ Μουργίσκην (Schulz has Μύρτηνον, as in Dem. 18. 27) καὶ Γάνος καὶ Γαγίδα, χωρία ὧν οὐδὲ τὰ ὀνόματα ἤδειμεν πρότερον.

τοὺς ἐκ] 1. 15.

Ἱεροῦ ὄρους] Cf. 19. 156. Why Dem. attached such importance to these places, he explains in 19. 180, also 18. 27.

ὁ ὑμ. στρ.] Chares.

τ. πράττων τί ἐποίει] "quantum haec agens quid faciebat." If these were not acts of hostility, whatever his professions may be, what were they? Pl. *Crit.* p. 51 A; καὶ φήσεις ταῦτα ποιῶν δίκαια πράττειν;

μὲν γάρ] 3. 10, ἐγὼ μὲν γάρ . . 8. 37, ἐγὼ μὲν γάρ οὐχ ὀρῶ : *infr.* 16; 21. 158. In these cases γάρ

refers to the previous question, while μὲν emphasizes the word to which it is attached.

ὁμωμόκει] Bekk. ; Dind. &c. ὁμωμόκει. Cf. Mr. Shill. *de F. Leg.* 66, 295; 18. 32, ἐπειδὴ γὰρ ὤμωσε τὴν εἰρήνην. Though the treaty of peace had been concluded when Philip took the towns mentioned, he had not yet taken the oaths to the Athenian ambassadors. In 18. 30 Dem. makes it a charge against the ambassadors, that instead of hurrying to Philip's camp, they gave him the opportunity of making these conquests by delaying three months in Macedonia. Here, where his object is to make out as strong a case as possible against Philip, he naturally suppresses this side of the case.

§ 16. τί δέ] On this use of δέ cf. Mr. Shill. *de F. Leg.* § 54 n. *crit.* 8. 70, εἴ τις ἔροιστό με Εἰπέ μοι, σὺ δὲ τί . . : 28. 28, and so passim. "what do they signify? or how does any of these things concern us?"

τί . . ταῦτ' ἐστίν] Madv. 95 b, note. "whether these things were really insignificant, or did not concern you, would be another question," with which we have nothing to do; the matter before us is the *quality*, and not the insignificance or the reverse of the majority of them. 18. 44, ἕτερος λόγος οὗτος : 38. 8, ἄλλος ἂν ἦν λόγος.

ἔμελεν, ἄλλος ἂν εἴη λόγος οὗτος· τὸ δ' εὖσεβὲς καὶ τὸ δίκαιον ἂν τ' ἐπὶ μικροῦ τις ἂν τ' ἐπὶ μείζονος παραβαίνει, τὴν αὐτὴν ἔχει δύναμιν. φέρε δὴ νῦν, ἡνίκ' εἰς Χερρόνησον, ἦν βασιλεὺς καὶ πάντες οἱ Ἕλληνες ὑμετέραν ἐγνώκασιν εἶναι, ξένους εἰσπéμπει καὶ βοηθεῖν ὁμολογεῖ καὶ ἐπιστέλλει ταῦτα, τί ποιεῖ; 17. φησὶ μὲν γὰρ οὐ πολεμεῖν, ἐγὼ δὲ τοσοῦτῳ δέω ταῦτα ποιοῦντα ἐκείνον ἄγειν ὁμολογεῖν τὴν πρὸς ὑμᾶς εἰρήνην, ὥστε καὶ Μεγάρων ἀπτόμενον καὶ ἐν Εὐβοίᾳ τυραννίδα κατασκευάζοντα καὶ νῦν ἐπὶ Θράκην παριόντα καὶ τὰ ἐν Πελοποννήσῳ σκευωρούμενον καὶ πάνθ', ὅσα πράττει μετὰ τῆς δυνάμεως, ποιοῦντα λύειν φημι τὴν εἰρήνην καὶ πολεμεῖν ὑμῖν, εἰ μὴ καὶ τοὺς τὰ μηχανήματα ἐφιστάντας εἰρήνην ἄγειν φήσετε, ἕως ἂν αὐτὰ τοῖς τείχεσιν ἤδη προσάγωσιν. ἀλλ' οὐ φήσετε· ὁ γάρ, οἷς ἂν ἐγὼ ληφθείην, ταῦτα πράττων καὶ κατασκευαζόμενος, οὗτος ἐμοὶ πολευεῖ,

ἐπὶ μ.] “in a small matter.” 2.

1.

τὴν αὐτὴν . . δ.] “comes to the same thing.” Mr. K. less correctly, “religion and justice have the same obligation.” Cf. Antiph. *de Caed.* Her. § 92, καὶ μὴν τὴν ἴσιν γε δύναμιν ἔχει, ὅστις τε ἂν τῇ χειρὶ ἀποκτείνῃ ἀδίκως καὶ ὅστις τῇ ψήφῳ.

φέρει] Cf. 4. 10, εἰπέ μοι.

βασιλεὺς, as applied to the king of Persia, having become as it were a proper name, is generally used without the article. Madv. 8, r. 2 b. The *Chersonese* had not of course been declared to be theirs by any formal act, but by allowance of their occupation of it, and the recognition of it, in negotiations, &c., as a part of their ἀρχή. Cf. Aesch. 2. 72, χερρόνησον . . . τὴν οὖσαν ὠμολογημένως Ἀθηναίων. Comp. the similar language about Amphipolis in 19. 253 and Ps. Dem. 7. 29.

ἐπιστέλλει τ.] “writes us word to that effect,” “writes to tell us so.”

§ 17. φησὶ μὲν γάρ] Cf. § 15. “he says of course . . .” West.

reads φῆς . . “you (his apologist) say . . .”

τοσοῦτῳ] Bekk. st. (Bekk. τοσοῦτου), as in 18. 111, τοσοῦτῳ γὰρ δέω λέγειν.

Μεγάρων] Grote, 11. 622.

ἐν Εὐβοίᾳ] 8. 36; infr. 57 sq. 19. 32b.

ἐπὶ Θράκην] Grote, 1. c.

τὰ ἐν Π.] 6. 15. Grote, 11. 611 sq. “but so far from admitting that he is by this conduct . . I assert that his attempt to seize M. . . all his movements with his army are so many infractions of the peace and acts of hostility against you.” Comp. with this passage 18. 71.

εἰ μὴ] “unless indeed you will maintain that even those who are planting their engines . . till they actually (ἤδη) bring them up to . .” 18. 87, χαράκῳ βαλόμενος πρὸς τῇ πόλει καὶ μηχανήματ' ἐπιστήσας ἐπολιόρκει.

πράττων] “is contriving and preparing the means for my capture . . though he be not yet throwing dart or shooting arrow.”

καὶν μήπω βάλλῃ μηδὲ τοξεύῃ. 18. τίσιν οὖν ὑμεῖς κινδυνεύσαιτ' ἄν, εἴ τι γένοιτο; τῷ τὸν Ἑλλησποντον ἄλλοτριωθῆναι, τῷ Μεγάρων καὶ τῆς Εὐβοίας τὸν πολεμοῦνθ' ὑμῖν γενέσθαι κύριον, τῷ Πελοποννησίους τὰκείνου φρονῆσαι. εἶτα τὸν τοῦτο τὸ μηχανήμα ἐπὶ τὴν πόλιν ἰστάντα, τοῦτον εἰρήνην ἄγειν ἐγὼ φῶ πρὸς ὑμᾶς; 19. πολλοῦ γε καὶ δεῖ, ἀλλ' ἀφ' ἧς ἡμέρας ἀνεῖλε Φωκέας, ἀπὸ ταύτης ἔγωγ' αὐτὸν πολεμεῖν ὀρίζομαι. ὑμᾶς δέ, ἐὰν μὲν ἀμύνησθε ἤδη, σωφρονήσῃεν φημί, ἐὰν δ' ἐάσητε, οὐδὲ τοῦθ' ὅταν βούλησθε δυνήσεσθε ποιῆσαι. καὶ τοσοῦτόν γε ἀφέστηκα τῶν ἄλλων, ὃ ἄνδρες Ἀθηναῖοι, τῶν συμβουλευόντων ὥστε οὐδὲ δοκεῖ μοι περὶ Χερρονήσου νῦν σκοπεῖν οὐδὲ Βυζαντίου, 20. ἀλλ' ἐπαμῦναι μὲν τούτοις καὶ διατηρῆσαι μή τι πάθωσι, βουλεύεσθαι μέντοι περὶ πάντων τῶν Ἑλλήνων ὡς ἐν κινδύνῳ μεγάλῳ καθεστώτων. βούλομαι δ' εἰπεῖν πρὸς ὑμᾶς ἐξ ὧν ὑπὲρ τῶν πραγμάτων οὕτω φοβοῦμαι, ἵν' εἰ μὲν ὀρθῶς λογί-

§ 18. τίσιν . . κ. ἄν] Ps. Dem. 10. 3, πᾶσι τοῖς οὔσι . . κινδυνεύσων: Thuc. 2. 65, μηδὲ τῇ πόλει κινδυνεύοντας: Id. 6. 9: the dat. expressing the stake risked. "what then are the risks you would run should any thing happen (i. e. in event of a war breaking out)? The risk of the alienation of the H. (cf. 19. 180. This would make him τῆς σιτοπομπείας Ἑλλήνων κύριος, as he says in 18. 241); of the power at war with you becoming master of . ."

τὰκείνου φρ.] "taking his side," "siding with him." Thuc. 3. 68; 5. 84 al.

τοῦτο τὸ μ.] "such an engine as this." Cf. Mr. Shill. *de F. Leg.* § 15.

φῶ] "am I to say?" "can I allow?" Madv. 121.

§ 19. π. γε καὶ δεῖ] Bekk. st. from F S ΥΩ. Bekk. and Dind. π. γε καὶ δέω, as in Aesch. *Prom.* 1002; Dem. 5. 24. "far from it; on the contrary, from the day he destroyed . . ." The question

whether it was possible for them ἄγειν εἰρήνην (§ 8) is thus settled.

For δυνήσεσθε Reiske and Cobet propose δυνήσεσθαι, a needless correction for the sake of symmetry. Observe the emphatic position of ὑμᾶς. "if you defend yourselves at once, I say you will act wisely, but if you let it pass (put it off) you will not be able to do as much as that . ." ἐδάσητε, Bekk. st. from S; ἀναβάλλησθε, Bekk.

καὶ . . γε] 6. 29.

ἀφέστηκα] "dissent from."

οὐδὲ δ.] "that in my opinion you ought not to think about either the C. or B. You should send them aid indeed, and watch that they come to no harm, but *deliberate* about all Hellas . ." Cf. Grote, 11. 624. Comp. the similar language in 15. 13, οὐ γὰρ ὑπὲρ Ῥοδίων βουλευτέον . . . μόνον, ἀλλ' ὑπὲρ ὑμῶν αὐτῶν καὶ τῶν ἄλλων Ἑλλήνων.

§ 20. ἐξ ὧν] "the reasons which lead me," "why." 1. 7, ἐκ τῶν ἐγκλημάτων: 2. 9 al.

ζομαι, μετάσχετε τῶν λογισμῶν καὶ πρόνοιάν τιν' ὑμῶν γ' αὐτῶν, εἰ μὴ καὶ τῶν ἄλλων ἄρα βούλεσθε, ποιήσησθε, ἃν δὲ ληρεῖν καὶ τετυφῶσθαι δοκῶ, μήτε νῦν μήτ' αὐθις ὡς ὑγιαίνοντί μοι προσέχετε.

21. "Οτι μὲν δὴ μέγας ἐκ μικροῦ καὶ ταπεινοῦ τὸ κατ' ἀρχὰς Φίλιππος ἠΐξεται, καὶ ἀπίστως καὶ στασιαστικῶς ἔχουσι πρὸς αὐτοὺς οἱ Ἕλληνες, καὶ ὅτι πολλῶ παραδοξότερον ἦν τοσοῦτον αὐτὸν ἐξ ἐκείνου γενέσθαι ἢ νῦν, ὅθ' οὕτω πολλὰ προεῖληφε, καὶ τὰ λοιπὰ ὑφ' αὐτῷ ποιήσασθαι, καὶ πάνθ' ὅσα τοιαῦτ' ἂν ἔχοιμι διεξελεῖν, παραλείψω. 22. ἀλλ' ὁρῶ συγκεχωρηκότας ἅπαντας ἀνθρώπους, ἀφ' ὑμῶν ἀρξαμένους, αὐτῷ ὑπὲρ οὗ τὸν ἄλλον ἅπαντα χρόνον πάντες οἱ πόλεμοι γεγονάσιν οἱ Ἑλληνικοί. τί οὖν ἐστὶ τοῦτο; τὸ ποιεῖν ὃ τι βούλεται, καὶ καθ' ἓνα οὕτως ἐπερι-

εἰ μὴ . . ἄρα] "*nisi forte*," "unless perhaps . . ." Jelf, 788. 5. "however disinclined to do so for others" (Mr. K.).

τετυφῶσθαι] Harpocr. s. v., τετύφωμαι, ἀντὶ τοῦ ἐμβρόντημαι, ἔξω τῶν φρενῶν γέγονα, ἥτοι ὑπὸ τῆς βροντῆς, ἢ ἀπὸ τῶν ἐπὶ τὸν τυφῶνα ἀναφερομένων σκηπτῶν, ἢ ἀπὸ τῶν τυφωνικῶν καλουμένων πνευμάτων, ἃ δὴ καὶ αὐτὰ ἐξίστησιν ἀθρόως καταρραγέντα Ἀλκαῖος "πάμπαν δὲ τυφῶς ἐκ σ' ἔλετο φρένας." Δημοσθένης ὑπὲρ Κτησιφῶντος (§ 4). 19. 219; 23. 137. "but if you think I talk nonsense and am dreaming (am besotted), you may regard me as out of my senses, and not listen to me either now or at any future time."

ὑγιαίνοντι] 8. 36. Pl. *Lys.* 205 A, οὐχ ὑγιαίνει ἀλλὰ ληρεῖ τε καὶ μαίνεται.

§ 21. "Οτι μὲν . . ἄλλ'] Cf. 3. 27.

μέγας] 1. 28.

ἐκ μ. καὶ τ.] "from a humble and mean beginning." 3. 29, ἐκ πτωχῶν: 18. 121, ἐλεύθερος ἐκ δούλου.

ἀπίστως, κ.τ.λ.] Cf. 18. 21, where this is forcibly dwelt on; also § 61

and 14. 36.

αὐτοῦς] 4. 10.

ἐξ ἐ.] "from that origin." Isocr. 5. 115, ῥᾶον γάρ ἐστιν ἐκ τῶν παρόντων κτήσασθαι τὴν καλλίστην (δόξαν) ἥπερ ἐξ ὧν παρέλαβες ἐπὶ τὴν νῦν παροῦσαν προελθεῖν. "that it would be now for him, after making so many acquisitions, to reduce under his power what is left—these and all other topics of the kind I might enlarge on . . ."

§ 22. ἀφ' ὑμῶν ἀρξ.] "participium ἀρξάμενος usurpatur in multitudinem aliquā ab unā re, tanquam a principio, definiendā; lat. *si incipias ab* . . . Ponitur autem plerumque in eo et numero et casu in quo illud ipsum quod ita definitive enuntiatum est. Vid. Heind. *ad Gorg.* 60 . . Gorg. 1. c. ἔστις ὅστις Ἀθηναίων ἀπὸ σοῦ ἀρξάμενος δέξαιτ' ἄν." Butt. *Ind. Pl. Meno*; Madv. 176 c, r.

ὑπὲρ οὗ] "a privilege which has been the subject of . . ."

καθ' ἓνα] Cf. 4. 20.

οὕτως] 4. 11. In 8. 6 he had already pointed out that all this was with the object of attacking them.



κόπτειν καὶ λωποδυτεῖν τῶν Ἑλλήνων, καὶ καταδουλοῦσθαι τὰς πόλεις ἐπιόντα. 23. καίτοι προστάται μὲν ὑμεῖς ἐβδομήκοντα ἔτη καὶ τρία τῶν Ἑλλήνων ἐγένεσθε, προστάται δὲ τριάκοντα ἐνὸς δέοντα Λακεδαιμόνιοι ἴσχυσαν δέ τι καὶ Θηβαῖοι τουτουσὶ τοὺς τελευταίους χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην. ἀλλ' ὅμως οὐθ' ὑμῖν οὔτε Θηβαίοις οὔτε Λακεδαιμονίοις οὐδεπώποτε, ὦ ἄνδρες Ἀθηναῖοι, συνεχωρήθη τοῦθ' ὑπὸ τῶν Ἑλλήνων, ποιεῖν ὃ τι βούλοισθε, οὐδὲ πολλοῦ δεῖ, 24. ἀλλὰ τοῦτο μὲν ὑμῖν, μᾶλλον δὲ τοῖς τότ' οὖσιν Ἀθηναίοις, ἐπειδὴ τισιν οὐ μετρίως ἐδόκουν προσφέρεσθαι, πάντες ὥοντο δεῖν, καὶ οἱ μὴδὲν ἐγκαλεῖν ἔχοντες αὐτοῖς, μετὰ τῶν ἡδίκημένων πολεμεῖν, καὶ πάλιν Λακεδαιμονίοις ἄρξασι καὶ παρελθούσιν εἰς τὴν αὐτὴν δυναστείαν ὑμῖν, ἐπειδὴ πλεονάζειν ἐπεχείρουν καὶ πέρα τοῦ μετρίου τὰ

**περικόπτειν]** 8. 9, δεινὰ δὲ ποιῶσιν οἱ ξένοι περικόπτοντες τὰ ἐν Ἑλλησπόντῳ.

**λωποδυτεῖν]** as if he were a common footpad, "plundering and robbing the Greeks one after another in the way he is doing, and of attacking . . ."

§ 23. **προστάται]** implying, as Redh. rightly points out, a legitimate authority as *ἡγεμόνες, ἰσχύειν* one founded on power and success in war. In 3. 24 (where see the note) the Athenian Hegemony is said to have lasted forty-five years, i. e. to the beginning of the Peloponnesian War. Here the orator adds the twenty-eight years of the Peloponnesian War in order to make the contrast dwelt on in § 25 more striking.

**Λακεδαιμόνιοι]** from the end of the Peloponnesian War, B.C. 405, to their defeat at Naxos by Chabrias, B.C. 376.

**ἴσχυσαν]** note to 2. 9. "attained some degree of power in these latter times."

**ποιεῖν]** Schäf. says, "omisit articulum Bekker. Malim servatum; confer § 12 (τὸ ποιεῖν). Omnino quoties eadem in periodo τοῦτο ex-

plicatur per infinitivum mox sequentem, in prosâ quidem oratione vix puto infinitivum posse carere articulo." But cf. 3. 12; Madv. 165 b.

On οὐδὲ π. δέει Schäf. (on p. 110. 10) rightly remarks that the effect of οὐδέ, due to the preceding negative, is "non ut tollatur vis formulae affirmans, sed ut augeatur negans enuntiationis. Simile Eur. *Phoen.* 1600, οὐκ ἂν προδοίην οὐδέ περ πρᾶσσω κακῶς." Cf. Mr. Shill. *de F. Leg.* § 33. "far otherwise, on the contrary, when." "so far from that, when you . . . appeared . . . even those who had no complaint against them (1. 7, ἐκ τῶν . . . ἐγκλημάτων) thought it their duty . . ."

§ 24. οὐ μ.] a litotes, οὐ being privative: cf. 3. 1, "harshly." 18. 18, οἷς γὰρ ἡτύχῃκεσαν ἐν Λεύκτροις οὐ μετρίως ἐχρήσαντο.

On καὶ πάλιν after πρῶτον μὲν cf. Herm. *Vig.* p. 702. "again, as soon as the L. when they became masters . . ."

**ἄρξασι]** an ingressive aorist, as ἴσχυσαν above.

**παρελθούσιν]** "came into," "succeeded to." Thuc. 1. 89, ἦλθον ἐπὶ τὰ πράγματα.



καθεστηκότα ἐκίνουν, πάντες εἰς πόλεμον κατέστησαν, καὶ οἱ μηδὲν ἐγκαλοῦντες αὐτοῖς. 25. καὶ τί δεῖ τοὺς ἄλλους λέγειν; ἀλλ' ἡμεῖς αὐτοὶ καὶ Λακεδαιμόνιοι, οὐδὲν ἂν εἰπεῖν ἔχοντες ἐξ ἀρχῆς ὃ τι ἡδικοῦμεθ' ὑπ' ἀλλήλων, ὅμως ὑπὲρ ὧν τοὺς ἄλλους ἀδικουμένους ἐωρῶμεν, πολεμεῖν ὠόμεθα δεῖν. καίτοι πάνθ' ὅσα ἐξημάρτηται καὶ Λακεδαιμονίοις ἐν τοῖς τριάκοντ' ἐκείνοις ἔτεσι καὶ τοῖς ἡμετέροις προγόνοις ἐν τοῖς ἐβδομήκοντα, ἐλάττονά ἐστιν, ὧ ἄνδρες Ἀθηναῖοι, ὧν Φίλιππος ἐν τρισὶ καὶ δέκα οὐχ ὅλοις ἔτεσιν οἷς ἐπιπολάζει ἡδίκηκε τοὺς Ἕλληνας, μᾶλλον δὲ οὐδὲ πέμπτον μέρος τούτων ἐκείνα. 26. Ὀλυνθον μὲν δὴ καὶ Μεθώνην καὶ Ἀπολλωνίαν καὶ δύο καὶ τριάκοντα πόλεις ἐπὶ Θράκης ἐῷ, ἃς ἀπάσας οὕτως ὡμῶς ἀνῆρκεν ὥστε μηδ' εἰ πώποτ' ὠκλήθησαν προσελθόντ' εἶναι ῥάδιον εἰπεῖν· καὶ τὸ Φωκέων ἔθνος τοσοῦ-

ἐκίνουν] a technical word in this case: "began to change the established order of things in an arbitrary manner. . ." *πέρα τοῦ μ.* = οὐ μετρίως above. The policy of the L. is concisely given by Thuc. 1. 19. Cf. Thuc. 1. 76 in.

§ 25. καὶ τί δεῖ . . . ἀλλ'] a common form of "transitio:" *infr.* § 59; 23. 114, καὶ τί δεῖ Φίλιππον λέγειν ἢ τιν' ἄλλον, ἀλλ' . . ." Isocr. 6. 104, καὶ τί δεῖ τὰ πόρρω λέγειν; ἀλλὰ . . . "but what need to speak of the rest? We ourselves and the L. . ."

ἂν . . . ἔχοντες] i. e. ἂν εἴχομεν. 3. 8; Madv. 184 a. "though we could not at the outset specify any thing in which. . ."

ὑπὲρ ὧν] i. e. ἐκείνων ᾧ. "thought it our duty to go to war to redress the wrongs. . ." Cf. 18. 96.

ἐξημάρτηται ) ( ἡδίκηκε—the faults of themselves and the Spartans ) ( the wrongs done by Philip.

ἐν τρισὶ . . . οἷς] Cf. note on § 2, *παρ' ἑν.*

οὐχ ὅλοις] As this speech was delivered in the summer of B.C. 341, the thirteen incomplete years, reckoning inclusively, will carry us back

to the taking of Methone (B.C. 353), referred to in the next section.

ἐπιπολάζει] "invidiose et cum contemptu dictum" (Schäf.). Not necessarily so: Isocr. 8. 107, ὥσθ' ἡμᾶς (the Athenians) οὐ πολλοῖς ἔτεσιν ὑστερον ἐπιπολάσαι καὶ κυρίους γενέσθαι τῆς ἐκείνων (the Spartans) σωτηρίας; and 5. 61, τὰς μὲν ἀτιμωθήσεσθαι, τὰς δ' ἐπιπολάσειν τῶν Ἑλληνίδων πόλεων. "he has been in the ascendant," "has been uppermost."

§ 26. ἐπὶ Θ.] "on the T. coast," a term well known to the readers of Thucydides as applied to the coast from Thessaly to the Hellespont. See Arn. on Thuc. 1. 57; Mure, 5, p. 32.

προσελθόντ'] "Olynthus . . . I pass over, all which he has so cruelly destroyed, that on visiting the spot it is not easy to say whether. . ." Appian, *Bell. Cív.* 4. 102, says, Φίλιππος ὁ Ἀμύντου τοὺς τ' ἄλλους καὶ Χαλκιδικᾶς ἀνέστησεν, ὥς μηδὲν ἔτι πλὴν οἰκόπεδα μόνον ἱερῶν ὄρασθαι.

καὶ τὸ Φ.] "also of the P., so great a nation exterminated, I say nothing. But. . ."

τον ἀνηρημένον σιωπῶ. ἀλλὰ Θετταλία πῶς ἔχει; οὐχὶ τὰς πολιτείας καὶ τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις ἀλλὰ καὶ κατ' ἔθνη δουλεύωσιν; 27. αἱ δ' ἐν Εὐβοίᾳ πόλεις οὐκ ἤδη τυραννοῦνται, καὶ ταῦτα ἐν νήσῳ πλησίον Θηβῶν καὶ Ἀθηνῶν; οὐ διαρρήδην εἰς τὰς ἐπιστολὰς γράφει "ἐμοὶ δ' ἐστὶν εἰρήνη πρὸς τοὺς ἀκούειν ἐμοῦ βουλομένους;" καὶ οὐ γράφει μὲν ταῦτα, τοῖς δ' ἔργοις οὐ ποιεῖ, ἀλλ' ἐφ' Ἑλλήσποντον οἶχεται, πρότερον ἦκεν ἐπ' Ἀμβρακίαν, Ἥλιν ἔχει τηλικαύτην πόλιν ἐν Πελοποννήσῳ, Μεγάροις ἐπεβούλευσε πρῶην, οὐθ' ἡ Ἑλλὰς οὐθ' ἡ βάρβαρος τὴν πλεονεξίαν χωρεῖ τάνθρωπου. 28. καὶ ταῦθ' ὀρώντες οἱ Ἕλληνες

ἀλλά] *supr.* § 25.

πολιτείας, which in 1. § we had used in the sense of "free states," here means "constitutions." cf. 20. 15. In his last edition, Dind., following Schäfer, brackets the words καὶ τὰς πόλεις, which are omitted by Dionysius in his citation of the passage. But there is surely no need to reject on such slender grounds the reading of the MSS. Philip took from them their cities by putting garrisons in them. Cf. *supr.* § 12. "their constitutions, nay, their cities."

τετραρχίας] see on 6. 22.

δουλεύωσιν] Cf. 2. 24, τύχῳσι. The effect contemplated was still realized at the time of speaking. "that they might be (as they now are) his subjects not only by cities but by tribes."

§ 27. ἐν Εὐβοίᾳ] *infr.* § 57; *supr.* 17.

εἰς . . γράφει] "writes in . ." So regularly: *infr.* 41, κατέθεντ' εἰς στήλην: 19. 40 and 49. On δ' after ἐμοί, *supr.* 16.

μὲν . . δ'] "and he does not write this without carrying it into act." *Madv.* 189. *Comp.* the well-known passage 18. 179, οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ, οὐδ' ἔγραψα μὲν, οὐκ ἐπρέσβευσα δέ, οὐδ' ἐπρέσβευσα μὲν,

οὐκ ἔπεισα δὲ Θηβαίους—which Quintil. (9. 3. 35) translates, "Non enim dixi quidem sed non scripsi; nec scripsi quidem, sed non obii legationem, nec obii quidem sed non persuasi Thebanis." Cf. *Diss. de Cor.* p. 348; *Dem.* 15. 16; *Lys.* 10. 8. The negative prefixed denies in this case, not the separate clauses, but the combination of them: cf. *infr.* 57.

ἀλλ'] "no! he is gone . ." *supr.* 17.

Ἀμβρακίαν] *infr.* 34 and 72. *Ps. Dem.* 7. 32 connects with this expedition against Ambracia the capture of the three towns of the district of Cassopia, which claimed to be colonies of Elis. His pretext for attacking Ambracia may have been that it supported these towns in their refusal to acknowledge the authority of his brother-in-law Alexander. His real object no doubt was to open a way to the western side of the Peloponnese, with which view he had won over the Aetolians by promising to take Naupactus from the Achaeans and give it to them. *Infr.* 34; *Thirl.* 6. 17.

Ἥλιν] *Thirl.* *ibid.*; *Dem.* 19. 160.

Μεγάροις] *supr.* 17.

χωρεῖ] "cannot contain the am-

ἅπαντες καὶ ἀκούοντες οὐ πέμπομεν πρέσβεις περὶ τούτων πρὸς ἀλλήλους καὶ ἀγανακτοῦμεν, οὕτω δὲ κακῶς διακείμεθα καὶ διορωρύγμεθα κατὰ πόλεις ὥστ' ἄχρι τῆς τήμερον ἡμέρας οὐδὲν οὔτε τῶν συμφερόντων οὔτε τῶν δεόντων πράξαι δυνάμεθα, οὐδὲ συστήναι, οὐδὲ κοινωνίαν βοηθείας καὶ φιλίας οὐδεμίαν ποιήσασθαι, 29. ἀλλὰ μείζω γιγνόμενον τὸν ἀνθρωπον περιορῶμεν, τὸν χρόνον κερδᾶναι τοῦτον ὃν ἄλλος ἀπόλυται ἕκαστος ἐγνωκώς, ὥς γ' ἐμοὶ δοκεῖ, οὐχ ὅπως σωθήσεται τὰ τῶν Ἑλλήνων σκοπῶν οὐδὲ πρᾶττων, ἐπεὶ ὅτι γε ὥσπερ περίδοδος ἢ καταβολὴ πυρετοῦ ἢ τινος ἄλλου κακοῦ καὶ τῷ πάνυ πόρρω δοκοῦντι νῦν ἀφεστάναι προσέρχεται, οὐδεὶς ἀγνοεῖ. 30. καὶ μὴν ἀκακῆνόν γε ἴστε, ὅτι ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ὑφ' ἡμῶν ἔπασχον οἱ Ἕλληνες, ἀλλ' οὖν ὑπὸ γυνησίων γε ὄντων τῆς Ἑλλάδος ἡδικοῦντο, καὶ τὸν αὐτὸν

bition of the man." 21. 200, ἡ πόλις αὐτὸν οὐ χωρεῖ: Aesch. 3. 164, τὴν δὲ σὴν ἀηδίαν ἡ πόλις οὐκ ἐχώρει.

§ 28. καί] "and yet."

ἀγανακτοῦμεν] "express indignation."

διορωρύγμεθα] "tanquam fossis interjectis et vallis separati" (H. Wolf). "entrenched in our separate cities" (Mr. K.). Cf. the fine passage in 18. 61, where Dem. describes how this was brought about by the arts of Philip.

τῆς τ. ἡ.] "that to this day we are unable to effect any thing required by our interest or duty, or unite or form any combination for succour and friendship."

§ 29. μείζω γ.] "growing greater and greater."

κερδᾶναι] "each resolved, so at least it appears to me, to count the time as gained (lucro apponere) in which another is destroyed, not taking thought or exerting himself for the saving of Greece." With this section comp. 18. 45.

ἐπεὶ . . . γε] added to give the reason of the foregoing. Ps. Dem. 7. 11; Pl. Prot. 333 C, αἰσχυνοίμην ἂν ἔγωγ' . . . τοῦτο ὁμολογεῖν ἐπεὶ

πολλοὶ γέ φασι τῶν ἀνθρώπων: Symr. 187 A, ὥσπερ ἴσως καὶ Ἡράκλειτος βούλεται λέγειν, ἐπεὶ τοῖς γε ῥήμασιν οὐ καλῶς λέγει. In all such examples ἐπεὶ preserves its causal sense, though it is convenient to translate "for," "though"—"for that, like the recurrence or periodic attack of a fever . . . he is coming upon such even as seem at present to be very far removed, no one can be ignorant," περιοδικὰ νοσήματα καλοῦσιν οἱ ἱατροὶ τὰ τεταγμένως ἀνείμενα καὶ αὐθις ἐπιτεινόμενα, οἷον τριταίους ἢ τεταρταίους· καὶ γὰρ ἐπὶ τούτων οἱ κάμνοντες δοκοῦσιν ἐν ταῖς τῶν ἀνέσεων ἡμέραις μὴδὲν νοσεῖν ἀλλ' ὑγιεῖς εἶναι. Harpocr.

§ 30. ὑφ' . . . ἔπασχον] cf. note to 2. 9.

ἀλλ' οὖν . . . γε] "yet at any rate," "at all events," often both after hypothetical and categorical statements. Isocr. 4. 171, εἰ δὲ καὶ προαπείπον, ἀλλ' οὖν τοὺς γε λόγους ὥσπερ χρησμοὺς . . . ἂν κατέλιπον: Dem. 16. 31; Aesch. 3. 86, τοὺς μὲν πρῶτους χρόνους, ἀλλ' οὖν προσεποιούνθ' ὑμῖν εἶναι φίλοι: ib. § 11 al. "were at all events inflicted by those who were genuine sons of Hellas."

τρόπον ἂν τις ὑπέλαβε τοῦθ' ὥσπερ ἂν εἰ υἱὸς ἐν οὐσίᾳ πολλῇ γεγονὼς γνήσιος διώκει τι μὴ καλῶς μηδ' ὀρθῶς, κατ' αὐτὸ μὲν τοῦτο ἄξιον μέμψεως εἶναι καὶ κατηγορίας, ὡς δ' οὐ προσήκων ἢ ὡς οὐ κληρονόμος τούτων ὦν ταῦτα ἐποίει, οὐκ ἐνεῖναι λέγειν. 31. εἰ δέ γε δοῦλος ἢ ὑποβολιμαῖος τὰ μὴ προσήκοντα ἀπώλλυε καὶ ἐλυμαίνετο, Ἡράκλεις ὅσω μᾶλλον δεινὸν καὶ ὀργῆς ἄξιον πάντες ἂν ἔφησαν εἶναι. ἀλλ' οὐχ ὑπὲρ Φιλίππου καὶ ὦν ἐκεῖνος πράττει νῦν, οὐχ οὕτως ἔχουσιν, οὐ μόνον οὐχ "Ελληνος ὄντος οὐδὲ προσήκοντος οὐδὲν τοῖς "Ελλῃσιν, ἀλλ' οὐδὲ βαρβάρου ἐντεῦθεν ὅθεν καλὸν εἰπεῖν, ἀλλ' ὀλέθρου Μακεδόνας, ὅθεν οὐδ' ἀνδράποδον σπουδαῖον οὐδὲν ἦν πρότερον.

32. Καίτοι τί τῆς ἐσχάτης ὕβρεως ἀπολείπει; οὐ πρὸς τῷ πόλεις ἀνηρηκέαι τίθησι μὲν τὰ Πύθια, τὸν κοινὸν τῶν

ὥσπερ ἂν] i. e. ὑπέλαβεν. "and it would have been regarded in the same light as if a legitimate son born to a large estate . . . that on that particular ground . . . but that it could not be said he had no title or was not heir to the property he was thus dealing with." Cob. (*Nov. L. p. 228*) without reason proposes to expunge ἐν οὐσίᾳ πολλῇ, and also γνήσιος, which is required by the preceding γνήσιων, and ὑποβολιμαῖος which follows.

τούτων] referring to the collective τι. 2. 18.

§ 31. δέ γε] "on the other hand," "on the contrary."

ὑποβ.] cf. 21. 149, where Demosthenes accuses Meidias of being such.

τὰ μὴ πρ.] "a property to which he had no right." *Madv. 207*. Cf. *Thuc. 2. 61*, where τῆς ὑπαρχούσης δόξης, "the reputation which is a man's own," is opposed to τῆς μὴ προσηκούσης, "the assumption of one to which he had no right or title."

Ἡράκλεις] "good heavens!"

οὐχ . . . οὐχ] *Comp. 21. 165*, οὐ μὴν Νικήρατος γε οὕτως . . . οὐδ' Εὐκλήμων . . . οὐχ οὕτως: *Aesch. 3.*

194, ἀλλ' οὐχὶ ὁ Κέφαλος . . . οὐχ οὕτως.

ὦν] i. e. ὑπὲρ τούτων α. *Isocr. 5. 83*, περὶ μὲν οὖν τῶν ἐμῶν καὶ ὧν σοι πρακτέον ἐστί. *Thuc. 5. 87.*

οὕτως ἔχουσιν] "feel thus, though he is not only no Hellene (not a γνήσιος υἱός) or in any way connected with Hellas (not even an ὑποβολιμαῖος), but not even a barbarian (3. 16) from a place creditable to name, but a pestilent fellow of Macedonia, a country from which . . ."

ὀλεθρος] used adjectively as in 18. 127, ὀλεθρος γραμματεὺς. 23. 202.

σπουδαῖον] "decent," "respectable."

§ 32. ὕβρεως] cf. 8. 62.

ἀπολείπει] i. e. Philip: "what is wanting to make his insolence complete." Mr. K.

πόλεις] "cities of Hellas," *supr. 26.*

τίθησι . . . τὰ Π.] 5. 22. Two months after the surrender of the Phocians, Philip was nominated by the Amphictyonic Council President of the Pythian Games in conjunction with the Thebans and Thessalians (*B.C. 346*). The Athenians refused

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Socr.



Ἑλλήνων ἀγῶνα, καὶ αὐτὸς μὴ παρῇ, τοὺς δούλους ἀγωνοθετήσοντας πέμπει; [κύριος δὲ Πυλῶν καὶ τῶν ἐπὶ τοὺς Ἕλληνας παρόδων ἐστί, καὶ φρουραῖς καὶ ξένοις τοὺς τόπους τούτους κατέχει; ἔχει δὲ καὶ τὴν προμαντείαν τοῦ θεοῦ, παρώσας ἡμᾶς καὶ Θετταλοὺς καὶ Δωριέας καὶ τοὺς ἄλλους Ἀμφικτύονας, ἥς οὐδὲ τοῖς Ἕλλησιν ἅπασιν μέτεστιν;] 33. γράφει δὲ Θετταλοῖς ὃν χρὴ τρόπον πολιτεύεσθαι; πέμπει δὲ ξένους τοὺς μὲν εἰς Πορθμόν, τὸν δῆμον ἐκβαλόντας τὸν Ἑρετριέων, τοὺς δ' ἐπ' Ὀρεόν, τύραννον Φιλιστίδην καταστήσοντας; ἀλλ' ὅμως ταῦθ' ὁρῶντες οἱ Ἕλληνες ἀνέχονται, καὶ τὸν αὐτὸν τρόπον ὥσπερ τὴν χάλαζαν ἔμοιγε δοκοῦσι θεωρεῖν, εὐχόμενοι μὲν μὴ καθ' ἑαυτοὺς ἕκαστοι γενέσθαι, κωλύειν δὲ οὐδεὶς ἐπιχειρῶν. 34. οὐ μόνον δ' ἐφ' οἷς ἡ Ἑλλὰς ὑβρίζεται ὑπ' αὐτοῦ, οὐδεὶς

to send Theori on the occasion (19. 128). Though Dem. here resents this assumption on the part of Philip, he had advised the recognition of his Amphictyonic dignity. Grote, 11. 602.

τῶν Ἑ.] to whom he did not belong.

δούλους] "Intelligendi Macedonum proceres, quos orator δημοκρατικῶς lasciviens dicit δούλους" (Schäf.). They might, according to Greek views, be called so, because Philip was an absolute king. 19. 69, καὶ ὁ μὲν Ἀντίπατρος καὶ ὁ Παρμενίων δεσπότη διακονοῦντες. Cf. Eur. *Hel.* 276, τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός. The passage κύριος δὲ . . . μέτεστιν, omitted by S, pr. m., is enclosed by Bekker in brackets. Before κύριος we must supply οὐ from the preceding sentence.

τῶν ἐπὶ, κ.τ.λ.] "the passes into H." 6. 35, τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ. He secured the pass by taking possession of Alponus, Thronium, and Nicaea, τὰ τῶν παρόδων τῶν εἰς Πύλας χωρία κύρια, Aesch. 2. 132; Grote, 11. 591, 601. The privilege of προμαντεία was transferred to Philip by the Amphic-

tyons. This is made the subject of complaint in 19. 327, ἡ δὲ πόλις τὴν προμαντείαν ἀφῆρηται. Cf. *Gr. and R. Ant.* s. v. Oraculum.

§ 33. γράφει δέ] sc. οὐ from § 32.

Πορθμόν] Grote, 11. 622.

ἐπ' Ὀρεόν] Grote, 11. 621. "to set up P. as despot." Cf. § 57.

ὁρῶντες] Madv. 177 a.

τὸν αὐτὸν τ. ὥσπερ] supr. § 30. See on 1. 15; 4. 21. "and they seem to me to view them as people do a hail-storm, each hoping that it may not fall on themselves, but . . ." Comp. 18. 45.

γενέσθαι] the regular word in speaking of natural phenomena of this kind. Thuc. 2. 4; 2. 77 al.

οὐδεὶς] cf. 1. 19. The passage is obviously imitated by Sall. *Frag. Hist.* lib. 1, "Qui videmini intenta mala, quasi fulmen, optare se quisque ne attingant, sed prohibere ne conari quidem."

§ 34. ἐφ' οἷς] 23. 106, 190, τὸ δ' ἐφ' οἷς . . . πᾶγμα ἀλυσιτελές . . . πόλει κατεσκευάζετο ἐναντιοῦσθαι. "for the outrages he is doing to the H., but even on account of the wrongs each are personally suffering."



ἀμύνεται, ἀλλ' οὐδ' ὑπὲρ ὧν αὐτὸς ἕκαστος ἀδικεῖται· τοῦτο γὰρ ἤδη τοῦσχατον ἐστίν. οὐ Κορινθίων ἐπ' Ἀμβρακίαν ἐλήλυθε καὶ Λευκάδα; οὐκ Ἀχαιῶν Ναύπακτον ὁμώμοκεν Αἰτωλοῖς παραδῶσειν; οὐχὶ Θηβαίων Ἐχῖνον ἀφῆρηται; 35. καὶ νῦν ἐπὶ Βυζαντίους πορεύεται συμμάχους ὄντας; οὐχ ἡμῶν, ἐὼ τάλλα, ἀλλὰ Χερρονήσου τὴν μεγίστην ἔχει πόλιν Καρδίαν; ταῦτα τοίνυν πάσχοντες ἅπαντες μέλομεν καὶ μαλακιζόμεθα καὶ πρὸς τοὺς πλησίον βλέπομεν, ἀπιστοῦντες ἀλλήλοις, οὐ τῷ πάντας ἡμᾶς ἀδικοῦντι. καίτοι τὸν ἅπασιν ἀσελγῶς οὕτω χρώμενον τί οἴεσθε, ἐπειδὰν καθ' ἓνα ἡμῶν ἐκάστου κύριος γένηται, τί ποιήσιν;

36. Τί οὖν αἴτιον τουτωνί; οὐ γὰρ ἄνευ λόγου καὶ δικαίας αἰτίας οὔτε τόθ' οὕτως εἶχον ἐτοίμως πρὸς ἐλευθερίαν οἱ Ἕλληνες, οὔτε νῦν πρὸς τὸ δουλεύειν. ἦν τι τότε, ἦν, ὦ

ὑπέρ] Isocr. 5. 125 (quoted by Redh.), ἡμεῖς δ' οὐδ' ὑπὲρ ὧν κακῶς ἐπάθομεν ἀμύνεσθαι τολμῶμεν αὐτούς. In the following sentence the genitives are put at the head of their sentences as illustrations of the assertion αὐτὸς ἕκαστος ἀδικεῖται. "has he not wronged the C. by marching against A. . . . the Achaeans by swearing . . . the Thebans by taking from them E.?" In this translation the sense is expressed rather than the strict construction, for grammatically Κορινθίων is of course a gen. of possession. His attack upon *Ambraeia* is mentioned above, § 27.

Ἐχῖνον] Ἐχῖνος δὲ πόλις, Θηβαίων μὲν ἄποικος, πλησίον δὲ Θετταλίας, ἀπὸ Ἐχίνου ἐνδὸς τῶν Σπαρτῶν. Schol.

§ 35. Βυζαντίους] supr. 17 and 27. Grote, II. 627.

συμμάχους has been wrongly translated by Reiske and others "our allies." Cf. 18. 87, παρελθὼν ἐπὶ Θράκης Βυζαντίους συμμάχους ὄντας αὐτῷ.

οὐχ ἡμῶν] "of ours, I omit the

rest, but does he not . . ."

Καρδίαν] Grote, II. 623.

For μαλακιζόμεθα Dind. has μαλκίόμεν (which Schäfer also held to be the true reading), from μαλκίω, formed like μηνίω. Harpocr. s. v. μαλακίζομεν, i. e. μαλκίόμεν, says, Δημοσθένης θ' Φιλιππικῶν φησὶ "μένομεν καὶ μαλακίζόμεθα," ἐν ἐνίοις γράφεται μαλκίόμεν, ὅπερ δηλοῖ τὸν ὄργον φρίττειν. Αἰσχύλος Ἑλλαδίῳ "κεκμηῖτι μαλκίων ποδί." Cf. L. and S. s. v. μαλκίω. Redh. quotes Sall. Catil. c. 52. 28: "Sed inertia et mollitie animi alius alium expectantes cunctantini."

τί οἴεσθε . . . τί ποιήσιν] as 18. 240, τί ἂν οἴεσθε . . . τί ποιεῖν ἂν ἡ λέγειν; Dind. omits the second τί here with F. "yet what do you think he who is treating all so insolently (4. 9)—what do you think he will do, when he becomes master of each of us separately?"

καθ' ἓνα . . . ἐκάστου] cf. 2. 24.

§ 36. Τί . . . αἴτιον] 3. 30.

εἶχον ἐτ. πρὸς] "were so eager for."

ἦν . . . ἦν] I. 19.

ἄνδρες Ἀθηναῖοι, ἐν ταῖς τῶν πολλῶν διανοαῖς ὁ νῦν οὐκ ἔστιν, ὁ καὶ τοῦ Περσῶν ἐκράτησε πλούτου καὶ ἐλευθέραν ἤγε τὴν Ἑλλάδα καὶ οὔτε ναυμαχίας οὔτε πεζῆς μάχης οὐδεμιᾶς ἤττατο, νῦν δ' ἀπολωλὸς ἅπαντα λελύμανται καὶ ἄνω καὶ κάτω πεποίηκε τὰ τῶν Ἑλλήνων πράγματα. 37. τί οὖν ἦν τοῦτο; τοὺς παρὰ τῶν ἄρχειν βουλομένων ἢ διαφθείρειν τὴν Ἑλλάδα χρήματα λαμβάνοντας ἅπαντες ἐμίσουν, καὶ χαλεπώτατον ἦν τὸ δωροδοκοῦντα ἐξελεγχθῆναι, καὶ τιμωρία μεγίστη τοῦτον ἐκόλαζον. 38. τὸν οὖν καιρὸν ἐκάστου τῶν πραγμάτων, ὃν ἡ τύχη πολλάκις παρασκευάζει, οὐκ ἦν πρίασθαι παρὰ τῶν λεγόντων οὐδὲ τῶν στρατηγούντων, οὐδὲ τὴν πρὸς ἀλλήλους ὁμόνοιαν, οὐδὲ τὴν πρὸς τοὺς τυράννους καὶ τοὺς βαρβάρους ἀπιστίαν, οὐδ' ὅλως τοιοῦτον οὐδέν. 39. νῦν δ' ἅπανθ' ὥσπερ ἐξ ἀγορᾶς ἐκπέπραται ταῦτα, ἀντίσθηται δὲ ἀντὶ τοῦ-

ἦγε] Cobet adopts Schäfer's conj. διῆγε, "faciebat ut G. libera maneret." There seems no reason for any change. "led H. in the possession (in a state) of freedom," "kept H. free."

μάχης . . . ἤττατο] "which triumphed over the wealth of P. . . and let itself be overcome by"—"quailed under no battle:" it was something all the gold of Persia could not corrupt or danger intimidate into submission. Whiston does injustice to a good scholar when he quotes Schäfer as saying "notanda locutio pro ἐν μάχῃ." What he says is "ἤττασθαι μάχης notanda locutio." The construction is the same as in Thuc. 4. 37, ἡσσηθεῖεν τοῦ παρόντος δεινοῦ. μάχῃ would have been altogether inappropriate.

νῦν δ'] "but which now by its loss has ruined every thing, and turned the affairs of H. upside down." The Zurich Editors, Fr., West., and Redh. read πάντα τὰ πράγματα with S. The sense is the same, τὰ πρ. referring to τὴν Ἑλλάδα.

ἄνω κ. κάτω] 2. 16. On the par-

ticiples after ἐξελέγχονται, 4. 37. "and it was a most grievous thing for a man to be convicted of taking a bribe," as opposed to the (ἤλος, κ.τ.λ. below.

§ 37. τοῦτον] "such person." After ἡ τύχη Bekk. had καὶ τοῖς ἀμελοῦσι κατὰ τῶν προσεχόντων καὶ τοῖς μηδὲν ἐθέλουσι ποιεῖν κατὰ τῶν πάντα ἃ προσήκει πραττόντων. He now omits the words, with S pr. m. Dind. retains them.

§ 38. παρασκευάζει] 2. 2. "therefore the favourable moments for enterprises which F. often provides could not as they occurred (ἐκάστου) be bought from . ." as could be done in their own times. 19. 6; Aesch. 3. 94, καιροὶ πέπραται τηλικούτοι. This was one of the standing charges against public men at Athens, which Dem. himself did not escape: cf. Aesch. 3. 92. al.

τὴν πρὸς . . ἀπιστίαν] 6. 24. On τὴν πρὸς . . note to 6. 3, τὴν πρὸς ὑμᾶς . .

§ 39. ἐκπέπραται] "but now all these principles have been sold off as if in open market (so that there are none now to be had), and those

των ὑφ' ὧν ἀπόλωλε καὶ νενόσηκεν ἡ Ἑλλάς. ταῦτα δ' ἐστὶ τί; ζῆλος, εἴ τις εἵληφέ τι, γέλως, ἂν ὁμολογῇ, μῖσος, ἂν τούτοις τις ἐπιτιμῇ, τᾶλλα πάνθ' ὅσα ἐκ τοῦ δωροδοκεῖν ἦρτηται. 40. ἐπεὶ τριήρεις γε καὶ σωμαμάτων πλήθος καὶ χρημάτων καὶ τῆς ἄλλης κατασκευῆς ἀφθονία, καὶ τᾶλλα οἷς ἂν τις ἰσχύειν τὰς πόλεις κρίνοι, νῦν ἅπασι καὶ πλείω καὶ μείζω ἐστὶ τῶν τότε πολλῶ. ἀλλ' ἅπαντα ταῦτ' ἄχρηστα ἄπρακτα ἀνόνητα ὑπὸ τῶν πωλούντων γίγνεται.

41. "Οτι δ' οὕτω ταῦτ' ἔχει, τὰ μὲν νῦν ὁρᾶτε δῆπου καὶ οὐδὲν ἐμοῦ προσδεῖσθε μάρτυρος· τὰ δ' ἐν τοῖς ἄνωθεν χρόνοις ὅτι τάναντία εἶχεν, ἐγὼ δηλώσω, οὐ λόγους ἐμαυτοῦ λέγων, ἀλλὰ γράμματα τῶν προγόνων τῶν ὑμετέρων, ἃ κείνοι κατέθεντο εἰς στήλην χαλκῇν γράψαντες εἰς ἀκρόπολιν. 42. Ἀρθμιος, φησίν, ὁ Πυθῶνακτος Ζελεΐτης

imported in exchange for them by which Hellas has been ruined and made sick," "has been made sick unto death," by being brought into that state of νόσος so graphically described in 18. 45: cf. 6. 1.

ταῦτα . . τί] § 16.

ζῆλος] comp. what is said about Olynthus in 19. 265, and ib. 259.

τούτοις] neuter, "such doings."

ἦρτηται] "all the other concomitants, in short, of corruption." Observe the omission of καί before expressions, such as that here, by which enumerations are closed. 8. 25; Ps. Dem. 10. 10; 21. 136 al.

§ 40. ἐπεὶ . . γε] "Nam ni omnia a corruptelâ penderent, melius de nobis ageretur, quum . . ." (Fr.). cf. supr. § 29.

σωμάτων] "men." 18. 20, οὔτε χρήμασιν οὔτε σώμασιν.

κατασκευῆς] "materials," "munitions of war of all kinds," as arms, &c., the sense being determined by the context. 19. 89, κατασκευαῖς ὕλων καὶ χώρας καὶ προσόδου. Thuc. 2. 14, and 97.

οἷς . . κρίνοι] 2. 15. "are generally considered to constitute the

strength of states."

τῶν τότε] i. e. ἡ τοῖς τότε: 3. 32. Note the emphatic position of πολλῶ.

ὑπὸ . . γίγνεται] "are rendered . . by"—all these material advantages are rendered useless by the venality of οἱ λέγοντες καὶ οἱ στρατηγοῦντες § 38.

§ 41. "Οτι] "for proof that." Madv. 192 b, r. Cobet, *N. Lect.* p. 367.

προσδεῖσθε] "need the addition of my testimony."

ἄνωθεν] 2. 10, κάτωθεν. "but that it was quite otherwise in former times . . ." δεικνύων, which he read after ὑμετέρων, Bekk. now omits with S pr. m. Dind. retains it. "not by words of my own, but by adducing an inscription." ἀκείνοι Dind.; & κείνοι Bekk. and West. from S; cet. ἐκείνοι. Cf. 4. 4.

κατέθεντο εἰς] Madv. 79. Thuc. 4. 57, καταθέσθαι ἐς τὰς νήσους. On the absence of the art. with ἀκρόπολιν, Madv. 8, r. 2 d.

εἰς στήλην] supr. 27.

§ 42. φησίν] sc. τὰ γράμματα. Aesch. 3. 110, γέγραπται γὰρ οὕτως

ἄτιμος καὶ πολέμιος τοῦ δήμου τοῦ Ἀθηναίων καὶ τῶν  
 συμμάχων αὐτὸς καὶ γένος. εἴθ' ἡ αἰτία γέγραπται δι' ἣν  
 ταῦτ' ἐγένετο· ὅτι τὸν χρυσὸν τὸν ἐκ Μήδων εἰς Πελοπόν-  
 νησον ἤγαγεν. ταῦτ' ἐστὶ τὰ γράμματα. 43. λογίξεσθε  
 δὴ πρὸς θεῶν, τίς ἦν ποθ' ἡ διάνοια τῶν Ἀθηναίων τῶν  
 τότε ταῦτα ποιούντων, ἢ τί τὸ ἀξίωμα. ἐκείνοι Ζελείτην  
 τινὰ Ἀρθμιον δοῦλον βασιλέως (ἡ γὰρ Ζέλειά ἐστι τῆς  
 Ἀσίας), ὅτι τῷ δεσπότῃ διακονῶν χρυσίον ἤγαγεν εἰς  
 Πελοπόννησον, οὐκ Ἀθήναζε, ἐχθρὸν αὐτῶν ἀνέγραψαν καὶ  
 τῶν συμμάχων αὐτὸν καὶ γένος, καὶ ἀτίμους. 44. τοῦτο  
 δ' ἐστὶν οὐχ ἣν ἂν τις οὕτωςι φήσειεν ἀτιμίαν· τί γὰρ τῷ  
 Ζελείτῃ, τῶν Ἀθηναίων κοινῶν εἰ μὴ μεθέξειν ἔμελλεν;  
 ἀλλ' ἐν τοῖς φονικοῖς γέγραπται νόμοις, ὑπὲρ ὧν ἂν μὴ διδῶ

ἐν τῇ ἀρᾷ Εἴ τις τὰδε, φησί, παρα-  
 βαίη . . . ἐναγῆς, φησίν, ἔστω . . .

ἄτιμος] "an outlaw."

αὐτὸς καὶ γ.] "himself and his  
 family." The young student should  
 observe that *τε* is in such cases com-  
 monly omitted after *αὐτός*. Thuc.  
 2. 31, Ἀθηναῖοι πανδημεῖ, αὐτοὶ καὶ  
 οἱ μέτεοι: id. 4. 90 al. In 19.  
 271, where this inscription was read  
 by the clerk of the court, Dem.  
 says, ἀκούετε . . . τῶν γραμμάτων  
 λεγόντων Ἀρθμιον τὸν Πυθῶνακτος  
 τὸν Ζηλεῖτην ἐχθρὸν εἶναι καὶ πολέ-  
 μιον τοῦ δήμου τοῦ Ἀ. καὶ τῶν συμ-  
 μάχων καὶ γένος πάν.

ἡ αἰτία] According to Deinarch-  
 us (2, § 25) this was the only case  
 in which the reason was assigned  
 for the sentence of outlawry.

τὸν ἐκ Μ.] 1. 15.

§ 43. ἡ δ. . . ἀξίωμα] "what  
 must have been the sentiment (infr.  
 53) . . . or rather what the dignity  
 . . ." On ἀξίωμα and the difference  
 between it and ἀξίωσις, Grote, 6.  
 233 note. Cf. *Eth. Nic.* 4, c. 7.

εἰς Π. οὐκ Ἀ.] So Deinarchus,  
 quoted above. Dem. (19. 271)  
 speaks more generally (εἰς τοὺς Ἑλ-  
 ληνas), and so Aeschines (3. 258),  
 adding that though he was their  
 proxenus they had nearly put him

to death, and ἐξεκήρυξαν ἐκ τῆς  
 πόλεως καὶ ἐξ ἀπάσης ἧς Ἀθηναῖοι  
 ἄρχουσιν.

ἀνέγραψαν] "they wrote up  
 an enemy," "they recorded him as  
 . . ." Before Bekk.'s edition εἶναι  
 was read after ἀτίμους. Comp. 23.  
 200, οὐκ ἐψηφίσαντο ἀγώγιμον,  
 where after ἀγώγιμον Bekk. had  
 εἶναι in brackets, but now omits the  
 word altogether.

§ 44. Ὀν οὕτωςι see 1. 20. "not  
 the outlawry ordinarily understood  
 by the name."

τί γάρ] Pl. *Prot.* 310 D, τί οὖν  
 σοὶ τοῦτο; "for what did a man of  
 Z. care for being condemned to  
 exclusion from the rights of an  
 Athenian citizen?" On the posi-  
 tion of τῶν Ἀθ. κ. cf. 4. 29. The  
 rights of an Athenian citizen are  
 summed up by Lyc. c. *Leocr.* 142,  
 ἀλλ' ἡκεῖ ἱερῶν θυσιῶν ἀγορᾶς νόμων  
 πολιτείας μεθέξων. Cf. Dem. 23.  
 65. Before ἀλλ' Bekk. had the  
 words ἀλλ' οὐ τοῦτο λέγει. He  
 now omits them with S pr. m. The  
 sense of them is conveyed by ἀλλ'.  
 Dind. retains them.

ἐν τοῖς φ. . . γ.] cf. 23. 51, Ὁ  
 μὲν νόμος ἐστὶν οὗτος Δράκοντος . .  
 καὶ οἱ ἄλλοι δέ, ὅσους ἐκ τῶν φονικῶν  
 νόμων παρεγραψάμεν, where Weber



φόνου δικάσασθαι, “καὶ ἄτιμός” φησι “τεθνάτω.” τοῦτο δὴ λέγει, καθαρὸν τὸν τούτων τινὰ ἀποκτείναντα εἶναι. 45. οὐκοῦν ἐνόμιζον ἐκείνοι τῆς πάντων τῶν Ἑλλήνων σωτηρίας αὐτοῖς ἐπιμελητέον εἶναι· οὐ γὰρ ἂν αὐτοῖς ἔμελεν εἴ τις ἐν Πελοποννήσῳ τινὰς ὠνεῖται καὶ διαφθείρει, μὴ τοῦθ’ ὑπολαμβάνουσιν· ἐκόλαζον δ’ οὕτω καὶ ἐτιμωροῦντο οὓς αἰσθoinτο ὥστε καὶ στηλῖτας ποιεῖν. ἐκ δὲ τούτων εἰκότως τὰ τῶν Ἑλλήνων ἦν τῷ βαρβάρῳ φοβερά, οὐχ ὁ βάρβαρος τοῖς Ἑλλησιν. 46. ἀλλ’ οὐ νῦν· οὐ γὰρ οὕτως

quotes Plut. *Sol.* c. 17, τοὺς Δράκωντος ἀνέειλε (Solon) πλὴν τῶν φονικῶν ἅπαντας, the φ. νόμοι being, as Thirl. (2, c. 11) remarks, “in fact customs hallowed by time and religion, and so retained, not introduced, by his predecessor.”

ὑπὲρ ὧν] “in reference to those for whom he does not allow a prosecution for murder, he (the legislator) says ‘let him die an outlaw.’” Harpocr. referring to this passage says, ἄτιμος. τοῦτο ἰδίως ἔταξε Δ. Φιλιππικοῖς, ἤγουν ὃν ἂν τις ἀποκτεῖνας οὐχ ὑπόκειται ἐπιτιμῷ. The argument, whatever be its value, is plain: “the ἄτιμία to which Arthmius, declared an enemy of the Athenian people, was condemned, could not be an ordinary suspension of rights. What punishment would that have been to a man of Zelea? Rather he became ἄτιμος in the sense in which the word is used in the φονικοὶ νόμοι—out of the pale of all law—so that he could be slain with impunity”—whether we choose to suppose that the words of the law were ἄτιμος ἔστω καὶ νηποινὶ τεθνάτω, and that Dem., looking merely to the requirements of his argument, omitted the intervening words and joined ἄτιμος directly with τεθνάτω, or which is, I think, more probable, that ἄτιμος τεθνάτω is an interpretative equivalent for νηποινὶ τ.

λέγει] i. e. the legislator; “by this he means . . .”

καθαρόν] “clear of blood-guilti-

ness.” 19. 66; Andoc. 1, § 95, ὁ κτείνας σε καθαρὸς τὰς χεῖρας ἔσται, κατὰ γε τὸν Σόλωνος νόμον.

τούτων] i. e. Arthmius or any of his family.

εἶναι] “shall be.” Madv. 168 a, 1.

§ 45. ἐπιμ. εἶναι] “that they were bound to watch over . . .” On εἰ after ἔμελεν, Madv. 194 c.

ὠνεῖται καὶ δ.] “buying and (i. e. and so, cf. 1. 3) corrupting people in the P.” On ὠνεῖται after ἔμελεν, Madv. 132 b.

μὴ τοῦθ’ ὑπελάμβανον.

ἐκόλαζον . . . καὶ ἔτ.] Heind. (Pl. *Prot.* § 40) after quoting this passage and Arist. *Eth. Nic.* 3. 5 (κολάζουσι καὶ τιμωροῦνται τοὺς δρῶντας μοχθηρά), says, “in quibus τιμωρεῖσθαι ad poenam referre puto legibus debitam, κολάζειν ad castigationem emendationemque peccantium.” Arist. *Rhet.* 1. 10. 17. Cf. Don. *Gr. Gr.* p. 449.

οὕτω] “so sharply as even to engrave their names as infamous on pillars.” Andoc. 1. 51, ἀναγραφέντας ἐν στηλοῖς ὥς ὄντας ἀλιτηρίους τῶν θεῶν: Arist. *Rhet.* 2. 23. 25, κατηγορήσαντος Θρασυβούλου, ὅτι ἦν στηλῖτης γεγωνῶς ἐν τῇ ἀκροπόλει.

οὓς αἰσθoinτο] “any they noticed.” Madv. 133.

ἐκ δέ] “the natural result of this was . . .”

τὰ τῶν ‘E.] 4. 45.

ἔχεθ' ὑμεῖς οὔτε πρὸς τὰ τοιαῦτα οὔτε πρὸς τᾶλλα, ἀλλὰ πῶς ; εἶπω ; κελεύετε καὶ οὐκ ὀργισθε ;

ΕΚ ΤΟΥ ΓΡΑΜΜΑΤΕΙΟΥ ΑΝΑΓΙΓΝΩΣΚΕΙ.

47. "Ἔστι τοίνυν τις εὐήθης λόγος παρὰ τῶν παραμυθεῖσθαι βουλομένων τὴν πόλιν, ὡς ἄρα οὐπω Φίλιππος ἐστὶν οἰοί ποτ' ἦσαν Λακεδαιμόνιοι, οὐ θαλάττης μὲν ἦρχον καὶ γῆς ἀπάσης, βασιλέα δὲ σύμμαχον εἶχον, ὑφίστατο δ' οὐδὲν αὐτούς· ἀλλ' ὅμως ἡμύνατο κακείνους ἢ πόλις καὶ οὐκ ἀνηρπάσθη. ἐγὼ δὲ ἀπάντων ὡς ἔπος εἰπεῖν πολλὴν εἰληφότων ἐπίδοσιν, καὶ οὐδὲν ὁμοίων ὄντων τῶν νῦν τοῖς πρότερον, οὐδὲν ἡγοῦμαι πλέον ἢ τὰ τοῦ πολέμου κεκινήσθαι καὶ ἐπιδεδωκέναι. 48. πρῶτον μὲν γὰρ ἀκούω Λακεδαι-

§ 46. ἔχεθ' . . πρὸς] "your feelings are not the same either with regard to . . ." I have put the note of interrogation after εἶπω, "shall I tell you?" Bekk. st. joins εἶπω κελεύετε, which I do not understand. Dind. rightly, I think, encloses the heading ἐκ τοῦ γραμματείου ἀναγινώσκει in brackets, as it seems to have been inserted because the copyist did not see that the answer to ἀλλὰ πῶς ; εἶπω ; is given in § 70 sq. If the heading had been genuine we ought surely to have had λέξω and not εἶπω. Cf. 4. 29 and 6. 28.

§ 47. "Ἔστι τοίνυν] "there is then . . ." Cf. 16. 11 ; 19. 187, ἔστι τοίνυν τις πρόχειρος λόγος πᾶσι τοῖς . . βουλομένοις : 20. 112 al. "a foolish remark made by," "a foolish saying of."

παρά] 18. 35, λόγοι παρὰ τούτου ρηθέντες : 19. 56, ταῖς παρ' Αἰσχίνου ρηθείσαις ὑποσχέσεσι. Cf. 1. 10.

θ. . . καὶ γῆς ἀ.] 1. 9.

αὐτούς] "and nothing resisted them." Cf. 3. 24.

ἀνηρπάσθη] "was not destroyed." Ps. Dem. 10. 18 ; 21. 120, ἂν δ' ἐπέξλω . . . δεῖ με ἀνηρπάσθαι : and the famous sentence in Aesch. 3. 133, Θῆβαι δέ, Θῆβαι πόλις ἀσινυγεί-

των . . ἐκ μέσης τῆς Ἑλλάδος ἀνῆρ-  
πασται, "destroyed from off the  
face of Hellas."

ἐγὼ δέ] in emphatic opposition to those mentioned above. "but I myself . . "

ὡς ἔπος εἰπεῖν] 6. 1.

εἰλ. ἐπίδοσιν] "have received improvement." Isocr. 1. 1, με-  
γίστην διαφορὰν εἰλήφασιν : Id. 7. 6, πυκνοτάτας λαμβάνει τὰς μετα-  
βολάς : Thuc. 1. 91, ὕψος λαμβάνει. So Lucr. 5. 681, "cum sumant  
augmina noctes."

κεκινήσθαι] Isocr. 9. 7, τὰς ἐπι-  
δόσεις ἰσμεν γιγνομένας καὶ τῶν  
τεχνῶν καὶ τῶν ἄλλων ἀπάντων οὐ  
διὰ τοὺς ἐμμένοντας τοῖς καθεστῶσιν  
ἀλλὰ διὰ τοὺς ἐπανορθοῦντας καὶ  
τολμῶντας ἀεὶ τι κινεῖν τῶν μὴ  
καλῶς ἐχόντων. Thuc. 1. 71. "I  
do not think any thing has been so  
changed (revolutionized) as the art  
and practice of war."

§ 48. ἀκούω] 3. 21. "I am told  
that in those times the L., as all the  
rest, would for four or five months,  
just (αὐτὴν) the season, invade and  
ravage . . ." This is illustrated by  
Thuc. 2. 47, 57 ; 3. 1 al. With  
τὴν ὥρ. comp. 4. 32 ; 8. 18 ; 56.  
30, παραχειμάζειν ἔδει καὶ περιμένειν  
τὴν ὥραιαν.

μονίους τότε καὶ πάντας τοὺς ἄλλους τέτταρας μῆνας ἢ πέντε, τὴν ὥραίαν αὐτήν, ἐμβαλόντας ἂν καὶ κακώσαντας τὴν χώραν ὀπλίταις καὶ πολιτικοῖς στρατεύμασιν ἀναχωρεῖν ἐπ' οἴκου πάλιν· οὕτω δ' ἀρχαίως εἶχον, μᾶλλον δὲ πολιτικῶς, ὥστε οὐδὲ χρημάτων ὠνεῖσθαι παρ' οὐδενὸς οὐδέν, ἀλλ' εἶναι νόμιμόν τινα καὶ προφανῆ τὸν πόλεμον. 49. νυνὶ δ' ὁρᾶτε μὲν δήπου τὰ πλείστα τοὺς προδότας ἀπολωλεκότας, οὐδὲν δ' ἐκ παρατάξεως οὐδὲ μάχης γιγνόμενον ἀκούετε δὲ Φίλιππον οὐχὶ τῷ φάλαγγα ὀπλιτῶν ἄγειν βαδίζονθ' ὅποι βούλεται, ἀλλὰ τῷ ψιλὸν ἵππεας τοξότας ξένους, τοιοῦτον ἐξηρτῆσθαι στρατόπεδον. 50. ἐπειδὰν δ' ἐπὶ τούτοις πρὸς νοσοῦντας ἐν αὐτοῖς προσπέσῃ καὶ μηδεὶς ὑπὲρ τῆς χώρας δι' ἀπιστίαν ἐξίῃ, μηχανήματ' ἐπιστήσας πολιορκεῖ. καὶ σιωπῷ θέρος καὶ χειμῶνα, ὥς οὐδὲν διαφέρει, οὐδ' ἐστὶν ἐξαίρετος ὥρα τις ἣν διαλείπει. 51. ταῦτα μέντοι πάντας εἰδóτας καὶ λογίζομένους οὐ δεῖ προσέσθαι τὸν πόλε-

ἀναχωρεῖν] the inf. of the imperfect. Madv. 117 b, r. 3.

ἀρχαίως εἶχον] "old-fashioned—primitive in their notions, or rather so sensible of their duties as citizens." Those were the days in which they had a due regard for the honour of the state and their duty as members of it. Cf. Arist. *Nic.* 915, φρονεῖς ἀρχαϊκά: cf. infr. 51, τὴν εὐθήειαν τὴν τοῦ τότε . . . πολέμου.

πολιτικῶς] "composed of citizens," not, as the fashion then was, of mercenaries. In Xen. *Hell.* 5. 3. 25, τὸ πολιτικόν is opposed to τοὺς συμμαχοῦς. *Eth. Nic.* 3. 8. 9, πρῶτοι γὰρ φεῖγονσι (οἱ στρατιῶται, "mercenaries," "professional soldiers") τὰ δὲ πολιτικά (the citizen troops) μένοντα ἀποθνήσκει: Dem. 18. 237. On the dat. Madv. 42, r. 3.

ἀλλ' εἶναι] "theirs being a legitimate and open kind of war."

§ 49. δήπου] "you must see . . ., and that nothing is done in fair field or battle . . ." Aesch. 3. 88, ἐκ παρατάξεως μάχῃ κρατή-

σαντες. Dem. 4. 23.

τῷ . . . ἐξηρτῆσθαι] "but by his having attached to him . . . an army of this kind."

τοιοῦτον] see note to τούτῳ, 2. 6.

§ 50. ἐπὶ τούτοις] "at the head of these." Cf. 6. 12.

ν. ἐν αὐτοῖς] "suffering from internal disorders." Cf. § 12.

μ. ἐπιστήσας] sup. § 17. θέρος depends on σιωπῷ, according to Madv. 191.

διαφέρει] sc. αὐτῷ. "and that there is no excepted season during which he rests." Comp. 2. 23. In 18. 235 he says that the soldiers of Philip τὰ ὕπλα εἶχον ἐν ταῖς χερσὶν αἰεί.

§ 51. ταῦτα] "reflecting on these notorious facts, you ought not to let the war come into the country, nor by looking at the simplicity of . . . plunge head foremost into ruin." Xen. *Cyr.* 1. 4. 8, ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κἀκεῖνον ἐξήτραχέλισεν. Here in the metaphorical sense derived from this. Cf. 2. 9, ἀνεχαίτισε.

μον εἰς τὴν χώραν, οὐδ' εἰς τὴν εὐήθειαν τὴν τοῦ τότε πρὸς Λακεδαιμονίους πολέμου βλέποντας ἐκτραχηλισθῆναι, ἀλλ' ὡς ἐκ πλείστου φυλάττεσθαι τοῖς πράγμασι καὶ ταῖς παρασκευαῖς, ὅπως οἰκοθεν μὴ κινήσεται σκοποῦντας, οὐχὶ συμπλακέντας διαγωνίζεσθαι. 52. πρὸς μὲν γὰρ πόλεμον πολλὰ φύσει πλεονεκτήμαθ' ἡμῖν ὑπάρχει, ἂν περ, ὦ ἄνδρες Ἀθηναῖοι, ποιεῖν ἐθέλωμεν ἃ δεῖ, ἢ φύσις τῆς ἐκείνου χώρας, ἥς ἄγειν καὶ φέρειν ἔστι πολλὴν καὶ κακῶς ποιεῖν, ἅλλα μυρία· εἰς δὲ ἀγῶνα ἄμεινον ἡμῶν ἐκείνος ἥσκηται.

53. Οὐ μόνον δὲ δεῖ ταῦτα γινώσκειν, οὐδὲ τοῖς ἔργοις ἐκείνον ἀμύνεσθαι τοῖς τοῦ πολέμου, ἀλλὰ καὶ τῷ λογισμῷ καὶ τῇ διανοίᾳ τοὺς παρ' ὑμῖν ὑπὲρ αὐτοῦ λέγοντας μισῆσαι, ἐνθυμουμένους ὅτι οὐκ ἔνεστι τῶν τῆς πόλεως ἐχθρῶν κρατῆσαι, πρὶν ἂν τοὺς ἐν αὐτῇ τῇ πόλει κολάσητε ὑπηρετοῦντας ἐκείνοις. 54. ὁ μὰ τὸν Δία καὶ τοὺς ἄλλους θεοὺς οὐ δυνήσεσθε ὑμεῖς ποιῆσαι, ἀλλ' εἰς τοῦτο ἀφίχθε μωρίας ἢ παρανοίας ἢ οὐκ ἔχω τί λέγω (πολλάκις γὰρ ἔμοιγ'

ὡς ἐκ πλ.] “as long beforehand as possible . . . by your measures and preparations.” The “tiro” will observe that this is the regular position of ὡς (ὅτι): 18. 246, ὡς εἰς ἐλάχιστα: 23. 102, ὡς διὰ βραχυτάτου λόγου: Thuc. 3. 46, ὅτι ἐν βραχυτάτῳ. ὅπως with the fut. ind. as 1. 2, “that he does not . . .”

συμπλακέντας] 2. 21, “and not close with him in mortal struggle.”

§ 52. γάρ] “because.”

φύσει πλ.] “natural advantages.” Comp. 4. 31.

ἂν περ] “if only.”

ἥς . . . πολλήν] 4. 16. Madv. 50 a, γ. 3.

ἅλλα μ.] supr. 39. 1. 9, τᾶλλα. Heind. *Gorg.* p. 517 D. He contrasts their resources for “a war” and “a battle” also in 14. 9, where he is speaking of their chance of success against Persia. For the change of preposition in πρὸς . . . εἰς cf. 3. 1.

§ 53. Οὐ . . . οὐδέ] “but it is not

sufficient to adopt these resolutions or . . . ; you must also . . .” “Adverte Graecorum consuetudinem in talibus enuntiationibus adverbium μόνον soli priori membro sic tributentium, ut etiam ad posterius pertineat” (Schäff.). Cf. 18. 2, τοῦτο δ' ἐστὶν οὐ μόνον τὸ προκατεγνωκέναι μηδέν, οὐδὲ τὸ . . .” ib. 107.

τῷ λ. καὶ τῇ δ.] i. e. both on rational and moral grounds, “on calculation, and on principle.” Mr. K.

μισῆσαι] the ingressive aorist—“conceive a hatred of.”

ἐν αὐτῇ τῇ π.] Comp. what he had just before said to them in 8. 61. cf. Livy, 3. 19, “Et vos . . . prius in Clivum Capitolinum signa intulistis, quam hos hostes de foro tolleretis?”

§ 54. εἰς τοῦτο] 3. 3, εἰς πᾶν μ. ἢ οὐκ ἔχω, κ.τ.λ.] “or—I know not what to call it; for often even the fearful thought has suggested itself to me, that some evil spirit is driving us to ruin.” On this pas-



ἐπελήλυθε καὶ τοῦτο φοβεῖσθαι, μή τι δαιμόνιον τὰ πράγματα ἐλαύνῃ), ὥστε λοιδορίας φθόνου σκώμματος, ἧς τινὸς ἂν τύχητε ἔνεκ' αἰτίας ἀνθρώπους μισθωτοὺς, ὧν οὐδ' ἂν ἀρνηθεῖεν ἔνιοι ὡς οὐκ εἰσὶ τοιοῦτοι, λέγειν κελεύετε, καὶ γελᾶτε ἂν τισι λοιδορηθῶσιν. 55. καὶ οὐχί πω τοῦτο δεινόν, καίπερ ὃν δεινόν· ἀλλὰ καὶ μετὰ πλείονος ἀσφαλείας πολιτεύεσθαι δεδώκατε τούτοις ἢ τοῖς ὑπὲρ ὑμῶν λέγουσιν. καίτοι θεάσασθε ὅσας συμφορὰς παρασκευάζει τὸ τῶν τοιούτων ἐθέλειν ἀκροᾶσθαι. λέξω δ' ἔργα ἃ πάντες εἴσασθε.

56. Ἦσαν ἐν Ὀλύμπῳ τῶν ἐν τοῖς πράγμασι τινὲς μὲν

sage Cobet (*Nov. Lect.* p. 228) remarks, "Mala manus addidit φοβεῖσθαι, et sic ἐλαύνῃ natum est. Dixerat orator, ut opinor, π. ξμοιγ' ἐπελήλυθε καὶ τοῦτο· μή τι δ. . .," a sentence which, I venture to think, could not have been written by Dem. or any Greek author of repute. cf. 23. 145, θανμάζειν ἐπελήλυθε εἰ . . . οὕτως ἐξηπάτησθε ῥαδίως. With this passage comp. *Soph. Antig.* 624; *Xen. Hell.* 6. 4. 2, ἡ δὲ ἐκκλησία (of the Spartans) ἀκούσασα ταῦτα ἐκείνων μὲν φλυαρεῖν ἡγήσατο· ἥδη γάρ, ὡς εἰοικε, τὸ δαιμόνιον ἦγεν: *Lys.* 6. 32, ὑπὸ δαιμόνιον τινὸς ἀγόμενος ἀνάγκη: *Lyc.* § 92; *Aesch.* 3. 117, 133; *Dem.* 24. 121.

ἧς τινὸς ἂν τ.] "for any cause whatever in short;" closing the enumeration, as *i.* 13, πάνθ'. With τύχητε *Fr.* &c. understand κελεύοντες. This explanation is highly improbable where the verb follows at such a distance as it does here. It is better to take it as a case of attraction. *Thuc.* 3. 43, πρὸς ὄργην ἦντινα τύχητ' ἐστὶν ὅτε σφαλέντες . . . ζημιούτε. *Id.* 8. 48, μεθ' ὁποτέρου ἂν τύχωσι τούτων ἐλευθέρους εἶναι. *Cf.* *i.* 3. *Comp.* what he says in 18. 138, τῆς ἐπὶ ταῖς λοιδορίαις ἡδονῆς καὶ χάριτος τὸ τῆς πόλεως συμφέρον ἀνταλλαττόμενοι.

ἀρνηθεῖεν . . . ὡς οὐκ] *Thuc.* 8.

24, οὐδ' αὐτοὺς ἀντιλέγοντας . . . ὥς οὐ . . . *Madv.* 210, r. 2, and 159, r. 3. He refers no doubt in particular to Aeschines and Philocrates.

γελᾶτε] as in the case of Philocrates, mentioned on 6. 30.

§ 55. καὶ . . . δεινόν] "and bad as this is, it is not the worst. The worst is that you have also (besides bidding them speak) . . ." He no doubt alludes in particular to Aeschines, whom he had just before unsuccessfully impeached for misconduct as ambassador. 8. 30, καὶ τὸ . . . εἶναι τοιούτους δεινὸν ὃν οὐ δεινὸν ἐστίν. 21. 72; 23. 163, οὐ τοίνυν . . . πω δὴ λόγῳ ἐσθ', οὕτω σαφῶς δῆλον ὃν . . ., ἀλλ' . . . *Pl. Lysis*, 204 D, καὶ ἃ μὲν καταλογάδην διηγείται δεινὰ ὕντα οὐ πάνυ τι δεινὰ ἐστίν· ἀλλ' ἔπειδ' ἂν . . .

παρασκευάζει] "brings about," "causes," *supr.* 38. Observe the insertion of ἐθέλειν, which throws τῶν τοιούτων into greater prominence. *Comp.* § 53, τοὺς ἐν αὐτῇ τῇ πόλει κολάσητ' ὑπηρετοῦντας.

§ 56. Ἦσαν . . . Φ.] "were the creatures of Philip," "were in his interest." *Oed. Tyr.* 917; *Livy*, 21. 11, "adeo prope omnis Senatus Hannibalis erat." *Madv.* 47.

τῶν ἐν τοῖς πρ.] "those engaged in the conduct of affairs," "public men." *Thuc.* 3. 28, γνόντες δ' οἱ ἐν τοῖς πράγμασιν. *Supr.* § 2 we have

Φιλίππου καὶ πάνθ' ὑπηρετοῦντες ἐκείνῳ, τινὲς δὲ τοῦ βελτίστου καὶ ὅπως μὴ δουλεύουσιν οἱ πολῖται πράττοντες. πότεροι δὲ τὴν πατρίδα ἐξώλεσαν; ἢ πότεροι τοὺς ἰππέας προὔδοσαν, ὧν προδοθέντων Ὀλυνθος ἀπώλετο; οἱ τὰ Φιλίππου φρονοῦντες καὶ ὅτ' ἦν ἡ πόλις τοὺς τὰ βέλτιστα λέγοντας συκοφαντοῦντες καὶ διαβάλλοντες οὕτως ὥστε τὸν γ' Ἀπολλωνίδην καὶ ἐκβαλεῖν ὁ δῆμος ὁ τῶν Ὀλυνθίων ἐπέισθη.

57. Οὐ τοίνυν παρὰ τούτοις μόνοις τὸ ἔθος τοῦτο πάντα κακὰ εἰργάσατο, ἄλλοθι δ' οὐδαμοῦ· ἀλλ' ἐν Ἐρετρία, ἐπειδὴ ἀπαλλαγέντος Πλουτάρχου καὶ τῶν ξένων ὁ δῆμος εἶχε τὴν πόλιν καὶ τὸν Πορθμόν, οὐ μὲν ἐφ' ὑμᾶς ἦγον τὰ πράγματα,

the more common phrase τοὺς ἐπὶ τοῖς πρ. ὄντας.

τοῦ β.] “on the patriotic side, and labouring to prevent.” Cf. 1. 2.

τοὺς ἰ.] Thirl. 5. 316.

τὰ φ. φρ.] “the partisans of P., who while . . .” Thuc. 6. 51, οἱ μὲν τὰ τῶν Συρακοσίων φρονοῦντες, al.

ἦν] “stood.” 20. 22, ἄνπερ ἡ πόλις ᾗ. 8. 17; 18. 72, ζώντων Ἀθηναίων καὶ ὄντων.

τοὺς τὰ β. λ.] “the patriotic counsellors.”

ἐκβαλεῖν] “so effectually that they induced,” “till the people was induced even to expel *Apollonides*,” well known to his hearers as the leader of the party favourable to them. The meaning of ἐκβαλεῖν is somewhat doubtful. Thirl. (5. 314) says, “We hear of a violent struggle between them and the friends of Athens, which ended in the expulsion or disgrace of one of their principal adversaries named A.,” and in a note observes that “the word does not imply that he was obliged to seek his safety by flight from Olynthus,” referring to 19. 337, ἐξεβάλλετε αὐτόν, where its meaning is defined by ἐξεσυρίττετε ἐκ τῶν θεατρῶν, and Aesch. 2. 4, αὐτὸν ἐπὶ τῆς αἰτίας ταύτης ἐξεβάλλετε, which simply means

that Dem. was stopped by an open expression of disapprobation. If we adopt this view, we must translate “disgraced.” But γε and καί are without force unless we adopt the stronger meaning. The partisans of P. succeeded in alienating the people from their honest advisers in general, and even got the most prominent of them expelled. We cannot suppose that they still listened to the rest, but disgraced A. in particular. cf. infr. 66, where the antithesis requires the stronger meaning.

§ 57. τοίνυν] continuative—“nor was it at Olynthus only . . .” supr. 27; 18. 288, καὶ οὐχ ὁ μὲν δῆμος οὕτως, οἱ δὲ πατέρες . . ἄλλως πως. Redh. compares Cic. *pro Mil.* § 84, “Neque in his corporibus . . inest quiddam quod vigeat et sentiat, non est in naturae motu . .”

πάντα κακά] “utter ruin.”

Πλουτάρχου] Thirl. 5. 262. Grote, 11. 474—477.

εἶχε τὴν π.] “was in possession of,” infr. 59.

ἐφ' . . ἦγον τὰ πρ.] 18. 151, ἐπὶ τὸν Φίλιππον εὐθὺς ἡγεμόνα ἦγον. So in Latin, Livy, 30. 23, “Princeps ejus factionis quae traxerat rem ad Poenos” Id. 24, c. 2. Comp. the expression in Dem. 21. 116, ἐπειδὴ τοῦτο τὸ πρᾶγμα (the mur-

οὐ δ' ἐπὶ Φίλιππον. ἀκούοντες δὲ τούτων τὰ πολλὰ μᾶλλον οἱ ταλαίπωροι καὶ δυστυχεῖς Ἐρετριεῖς τελευτῶντες ἐπέισθησαν τοὺς ὑπὲρ αὐτῶν λέγοντας ἐκβαλεῖν. 58. καὶ γὰρ τοὶ πέμψας Ἰππόνικον ὁ σύμμαχος αὐτοῖς Φίλιππος καὶ ξένους χιλίους, τὰ τεῖχη περιεῖλε τοῦ Πορθμοῦ καὶ τρεῖς κατέστησε τυράννους, Ἰππαρχον Ἀυτομέδοντα Κλείταρχον· καὶ μετὰ ταῦτ' ἐξελλήλακεν ἐκ τῆς χώρας δις ἤδη βουλομένους σῶζεσθαι, τότε μὲν πέμψας τοὺς μετ' Εὐρυλόχου ξένους, πάλιν δὲ τοὺς μετὰ Παρμενίωνος.

59. Καὶ τί δεῖ τὰ πολλὰ λέγειν; ἀλλ' ἐν Ὠρεῶ Φιλιστίδης μὲν ἔπραττε Φιλίππῳ καὶ Μένιππος καὶ Σωκράτης καὶ Θόας καὶ Ἀγαπαῖος, οἵπερ νῦν ἔχουσι τὴν πόλιν (καὶ ταῦτ' ἤδεσαν ἅπαντες), Εὐφραῖος δέ τις, ἄνθρωπος καὶ παρ' ἡμῖν ποτ' ἐνθάδε οἰκήσας, ὅπως ἐλεύθεροι καὶ μηδενὸς δοῦλοι ἔσονται. 60. οὗτος τὰ μὲν ἄλλα ὡς ὑβρίζετο καὶ προσηλακίζετο ὑπὸ τοῦ δήμου, πολλὰ ἂν εἴη λέγειν· ἐνιαιτῶ δὲ πρότερον τῆς ἀλώσεως ἐνέδειξεν ὡς προδότην τὸν Φιλιστίδην καὶ τοὺς μετ' αὐτοῦ, αἰσθόμενος ἅ πράττουσιν. συστραφέντες δὲ ἄνθρωποι πολλοὶ καὶ χορηγὸν ἔχοντες

der) οὐδὲ καθ' ἐν οἷς τ' ἦν ἀγαγεῖν ἐπ' ἐμέ, "fasten on."

τούτων] i. e. the partisans of Philip. After μᾶλλον Bekk. had δὲ τὰ πάντα, which he now omits with S pr. m.

ἐκβαλεῖν] "disgrace" would suit the passage well enough. But the following sentence makes the stronger meaning more probable.

§ 58. αὐτοῖς] "their friend and ally as they thought him."

Πορθμοῦ] supr. 33. Hipparchus and Cleitarchus are mentioned in the list of traitors given in 18. 295.

β. σῶζεσθαι] "attempting to deliver themselves," i. e. from the tyrants.

§ 59. Καὶ . . ἀλλ'] supr. 25. So in Lat., *Pro Mil.* § 18, "Sed quid ego illa commemoro? Comprehensus est . . servus . .;" *Tusc. Disp.* 2, § 28. "but what need of many

words? At Oreus. ."

Ξ. Φιλίππῳ] "was active for P." Thuc. 5. 76. With an acc. of the thing, 19. 77; 23. 11, Κερσοβλέπτη πράττων τὴν ἀρχήν. Grote, 11. 622. Harpocr. speaks of *Euphræus* as having been a pupil of Plato. He was recommended by the philosopher to Perdicas of Macedon, whose minister he was for some years. Thirl. 5. 165.

§ 60. τὰ μὲν ἄλλα] "how this person was in other ways insulted and ill-treated by the people would make a long story. But a year before the capture, perceiving what they were aiming at. ."

συστραφέντες] 23. 170, συστραφέντων τοῦ τε Βηρισάδου καὶ τοῦ Ἀμαδόκου. "but a number of persons combining, having P. for a paymaster, and acting under his inspiration." Dind. is right, I

Φίλιππον καὶ πρυτανεύόμενοι ἀπάγουσι τὸν Εὐφραῖον εἰς τὸ δεσμωτήριον ὡς συνταράττοντα τὴν πόλιν. 61. ὁρῶν δὲ ταυτ' ὁ δῆμος ὁ τῶν Ὀρειτῶν, ἀντὶ τοῦ τῷ μὲν βοηθεῖν τοὺς δ' ἀποτυμπανίσαι, τοῖς μὲν οὐκ ὠργίζετο, τὸν δ' ἐπιτήδειον ταῦτα παθεῖν ἔφη καὶ ἐπέχαιρεν. μετὰ ταυτ' οἱ μὲν ἐπ' ἐξουσίας ὀπόσης ἡβούλουντο ἔπραττον ὅπως ἡ πόλις ληφθήσεται, καὶ κατεσκευάζοντο τὴν πρᾶξιν· τῶν δὲ πολλῶν εἴ τις αἰσθοίτο, ἐσίγα καὶ κατεπέπληκτο, τὸν Εὐφραῖον, οἷα ἔπαθε, μεμνημένοι. οὕτω δ' ἀθλίως διέκειντο ὥστε οὐ πρότερον ἐτόλμησεν οὐδεὶς τοιούτου κακοῦ προσιόντος ῥῆξαι φωνήν, πρὶν διασκευασάμενοι πρὸς τὰ τείχη προσήσαν οἱ πολέμιοι· τηνικαῦτα δ' οἱ μὲν ἡμύνοντο οἱ δὲ προυδίδοσαν. 62. τῆς δὲ πόλεως οὕτως ἀλούσης αἰσχυρῶς καὶ κακῶς οἱ μὲν ἄρχουσι καὶ τυραννοῦσι, τοὺς τότε σώζοντας αὐτοὺς καὶ τὸν Εὐφραῖον ἐτοίμους ὅτιοῦν ποιεῖν ὄντας τοὺς μὲν ἐκβαλόντες τοὺς δὲ ἀποκτείναντες, ὁ δ' Εὐφραῖος

think, in retaining παρ' ἐκείνου after πρυτανεύόμενοι. Bekk. st. omits the words, with S pr. m.

χορηγόν] here in the general sense of "one who finds the means for any thing." 19. 216, Φιλίππῳ χορηγῶ χρώμενος. Aesch. 2. 79, where the speakers are said to make war χορηγὸν ταῖς καθ' ἡμέραν δαπάναις.

ὥς] Madv. 175 d.

§ 61. ἀποτυμπανίσαι] "cudgel to death." Cf. Mr. Shill., *De F. Leg.* § 150.

ἐπιτήδειον . . . π.] i. e. ἄξιον. "sic latine idoneus pro dignus" (Schäf.). "deserved what he suffered." Madv. 149.

ἐπ' ἐξουσίας] "with all the liberty of action . . ." 21. 138, ἐπ' ἐξουσίας . . . πονηρὸν εἶναι.

τὴν πρᾶξιν] "the execution of the plot."

κατεπέπληκτο] "causam silentii indicat, tacebat attonitus" (Fr.). "were silent and intimidated" (Mr. K.).

τὸν Εὐ. . . μεμνημένοι] εἴ τις being virtually plural; 2. 18. Madv.

99 d. Thuc. 2. 21, μεμνημένοι καὶ Πλειστονάκτα . . . ὅτε . . ., "remembering the fate of."

ῥ. φωνήν] "rumpere vocem," "break silence." "Significanter dictum, loqui tanquam ruptis vinculis quibus timor vocem constrinxerat." Schäf.

διασκευασάμενοι] "prepared for action." Whiston adds, "i. e. having broken up their camp," a sense which would require ἀνασκευασάμενοι.

ἡμύνοντο] "were for resisting." Madv. 113, r. 1.

§ 62. ἄρχουσι καὶ τ.] the latter word defining the former: supr. 39. Perhaps this passage may remove Mr. Shilleto's hesitation in understanding 19. 366 (Bekk. 319), τὸν ἡγούμενον καὶ στρατηγούμενον Ὀνόμαρχον in the same way. "Since the city was thus captured . . . have been ruling as despots," "have been lords and masters."

τοὺς τότε . . . τοὺς μὲν . . . τοὺς δέ] cf. 6. 11. "after banishing or putting to death those who . . ." τότε, i. e. when Euphraeus laid an in-



ἐκείνος ἀπέσφαξεν ἑαυτόν, ἔργῳ μαρτυρήσας ὅτι καὶ δικαίως καὶ καθαρῶς ὑπὲρ τῶν πολιτῶν ἀνθιστήκει Φιλίππῳ.

63. Τί οὖν ποτ' αἴτιον, θαυμάζετ' ἴσως, τοῦ καὶ τοὺς Ὀλυνθίους καὶ τοὺς Ἑρετριεῖς καὶ τοὺς Ὠρεῖτας ἡδίου πρὸς τοὺς ὑπὲρ Φιλίππου λέγοντας ἔχειν ἢ τοὺς ὑπὲρ ἑαυτῶν; ὅπερ καὶ παρ' ὑμῖν, ὅτι τοῖς μὲν ὑπὲρ τοῦ βελτίστου λέγουσιν οὐδὲ βουλομένοις ἔνεστιν ἐνίοτε πρὸς χάριν οὐδὲν εἰπεῖν· τὰ γὰρ πράγματ' ἀνάγκη σκοπεῖν ὅπως σωθήσεται· οἱ δ' ἐν αὐτοῖς οἷς χαρίζονται Φιλίππῳ συμπράττουσιν. εἰσφέρειν ἐκέλευον, οἳ δ' οὐδὲν δεῖν ἔφασαν· 64. πολεμεῖν καὶ μὴ πιστεύειν, οἱ δ' ἄγειν εἰρήνην, ἕως ἐγκατελήφθησαν. τᾶλλα τὸν αὐτὸν τρόπον οἶμαι πάνθ', ἵνα μὴ καθ' ἕκαστα λέγω· οἱ μὲν, ἐφ' οἷς χαριούνται, ταῦτ' ἔλεγον, οἱ δ' ἐξ ὧν ἔμελλον σωθήσεσθαι. πολλὰ δὲ καὶ τὰ τελευταῖα οὐχ

formation against them as traitors (§ 60).

καθαρῶς] “disinterestedly.”

§ 63. Τί . . αἴτιον . . τοῦ] Bekk. ; Dind., West., &c. read αἴτιον . . τό, with F S. In 8. 56 the same MSS. have τό.

ἔχειν] the inf. of the imperfect —“were more favourably inclined to . .”

ἢ τοὺς] see note to § 2, παρ' ἐν . .

ὅπερ] “the same as.”

οὐδὲ β. ἐνεστιν] “cannot even if they would.”

τὰ . . πρ.] “how the interests of the state are to be.” 6. 5.

ἐν . . . οἷς] “through the very things by which (supr. 2, ἐν οἷς) they make themselves agreeable they play into the hands of P.”

ἐκέλευον] i. e. οἱ ὑπὲρ ἑαυτῶν λ., so that οἱ μὲν is not omitted here as it is in some cases, e. g. Xen. *Hell.* 1. 2. 14, ὥχοντο ἐς Δεκέλειαν, οἱ δὲ ἐς Μέγαρά· “they (the patriots) called for a war-tax, the others said it was not required.”

§ 64. ἐγκατελήφθησαν] “were caught in the net,” “ensnared.”

τᾶλλα] Probably no verb is to be supplied: “and so, I suppose,

with every thing else, that I may not go into particulars.” Redh. quotes Pl. *Crito*, 47 C, οὐκοῦν καὶ τᾶλλα . . οὕτως, ἵνα μὴ πάντα διώωμεν. So *Gorg.* c. 30, Οὐκοῦν καὶ τᾶλλα πάντα οὕτω, “and so with every thing else in the same way.”

ἐφ' οἷς] Jelf, 634. 3. “proposed measures by which they would please (and with that view), the others those calculated to save them.” Bekk. st. omits καὶ ἐλύπουν οὐδέν, which he read after ἔλεγον, with the note “καὶ ἐλύπουν οὐδέν in marg. γ; μὴ λυποῦν (apposito in margine καὶ) Ω; ceteri om.”—and προσήσαν δ' ἀπέχθειαι, which he had after σωθήσεσθαι. Dind. retains both.

πολλὰ . . καὶ τὰ τ.] “multa et quidem postrema (i. e. ea quae postremo prodiderunt).” Fr. “many things at last the people surrendered, not so much out of indulgence or through ignorance as from giving in as soon as they thought all was lost.” “Pro ἀλλά exspectes ὤς. Sed ita saepius Graeci. Non multum differt οὐ μάλλον ἀλλὰ . . .” Schäf. Dind. quotes Prooem. 53, ἄξιον δ' οὐχ οὕτω τούτοις ἐπιτιμῆσαι . . ἀλλ' ὑμῖν . .”

οὕτως οὔτε πρὸς χάριν οὔτε δι' ἄγνοϊαν οἱ πολλοὶ προΐεντο, ἀλλ' ὑποκατακλινόμενοι, ἐπειδὴ τοῖς ὅλοις ἡττᾶσθαι ἐνόμιζον. 65. ὃ νῆ τὸν Δία καὶ τὸν Ἀπόλλω δέδοικα ἐγὼ μὴ πάθητε ὑμεῖς, ἐπειδὰν ἴδητε ἐκλογιζόμενοι μηδὲν ὑμῖν ἐνόν. καίτοι μὴ γένοιτο μὲν τὰ πράγματ' ἐν τούτῳ τεθνάναι δὲ μυριάκις κρεῖττον ἢ κολακεία τι ποιῆσαι Φιλίππου. 66. καλήν γ' οἱ πολλοὶ νῦν ἀπειλήφασιν Ὀρειτῶν χάριν, ὅτι τοῖς Φιλίππου φίλοις ἐπέτρεψαν αὐτούς, τὸν δ' Εὐφραῖον ἡώθουν· καλήν γ' ὁ δῆμος ὁ Ἑρετριέων, ὅτι τοὺς μὲν ὑμετέρους πρέσβεις ἀπήλασε, Κλειτάρχῳ δ' ἐνέδωκεν αὐτόν· δουλεύουσί γε μαστιγούμενοι καὶ σφαττόμενοι. καλῶς Ὀλυνθίων ἐφείσατο τῶν τὸν μὲν Λασθένη ἱππαρχον χειροτονησάντων, τὸν δὲ Ἀπολλωνίδην ἐκβαλόντων. 67. μωρία καὶ κακία τοιαῦτα ἐλπίζειν, καὶ κακῶς βουλευομένους καὶ μηδὲν ὧν προσήκει ποιεῖν ἐθέλοντας, ἀλλὰ τῶν ὑπὲρ τῶν ἐχθρῶν λεγόντων ἀκρωμένους, τηλικαύτην ἡγεῖσθαι πόλιν οἰκεῖν τὸ μέγεθος 68. ὥστε μηδὲν, μηδ' ἂν ὅτιοῦν ἦ, δεινὸν πείσεσθαι. καὶ

τοῖς ὅλοις] 1. 3.

§ 65. **πάθητε ὑμεῖς**] “will be your feeling.”

**μηδὲν . . ἐνόν**] “that you can do nothing.”

**καίτοι, κ.τ.λ.**] “but I pray things may never come to this; if they should (δέ), it were better to die a thousand deaths than to do any thing out of base submission to (to ingratiate yourselves with) Philip.” Bekk. had **Φιλίππῳ**, “to do any thing to please Philip out of . .” He now reads **Φιλίππου** with S pr. m.

**κολακείᾳ**] Madv. 41.

§ 66. **καλήν**] “a fine return truly.” For the ironical use of **γε** cf. 18. 266, **ἀγαθῇ γ', οὐχ ὀρεῖς; τύχη . .**” 19. 253; 23. 122. Eur. *Med.* 514, **καλὸν γ' ὄνειδος**.

**Κλειτάρχῳ**] supr. § 58.

**γε**] “yes, they are slaves . .”

**Λασθένη**] § 56, **πότεροι τοὺς ἱππέας προῦδοσαν**, 6. 21. When Demades afterwards moved that Euthycrates should be made a proxenus of Athens, Hyperides proposed

a decree ironically setting forth his claims to the honour: **δεδοχθαι γάρ φησι πρόξενον αὐτὸν εἶναι, ὅτι τὰ Φιλίππου συμφέροντα καὶ πράττει καὶ λέγει, ὅτι γενόμενος ἱππαρχος τοὺς Ὀλυνθίων ἱππέας προῦδακε Φιλίππῳ, ὅτι τοῦτο πράξας αἷτιος τοῦ Χαλκιδέων ὑπῆρξεν ὀλέθρου, ὅτι ἀλούσης Ὀλύνθου τιμητῆς ἐγένετο τῶν αἰχμαλώτων . .** Hyper. frag. 80. Cf. 18. 47 sq.

§ 67. **μωρία**] “it is sheer folly and cowardice to entertain such hopes, and while . . those who speak in the interest of your enemies.” The sentence, though general, applies, of course, in particular to themselves. Cf. infr. 73.

§ 68. **ὥστε . . πείσεσθαι**] Madv. 171 a, r. 2.

**μηδ' ἂν ὅτιοῦν ἦ**] “that come what will,” “in any event.” 19. 324, **ὑποσχέσονται ἐξ ὧν μηδ' ἂν ὅτιοῦν ἦ κινηθήσονται**. Comp. also 18. 168, **ὡς οὐδ' ἂν εἴ τι γένοιτο** . .

**μηδὲν . . δεινόν**] Bekker has **ὥστε μηδ' ἂν ὅτιοῦν ἦ δεινὸν πείσαι**. But the Greeks did not say **ποιῶ τινα**

μὴν κακέينو αἰσχροῦν, ὕστερόν ποτ' εἰπεῖν “ τίς γὰρ ἂν ὤήθη ταῦτα γενέσθαι; νῆ τὸν Δία, ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι καὶ τὸ μὴ ποιῆσαι.” πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύνθιοι νῦν, ἃ τότε εἰ προείδοντο, οὐκ ἂν ἀπώλοντο· πόλλ' ἂν ὤρεται, πολλὰ Φωκεῖς, πολλὰ τῶν ἀπολωλότων ἕκαστοι. 69. ἀλλὰ τί τούτων ὄφελος αὐτοῖς; ἕως ἂν σώζηται τὸ σκάφος, ἂν τε μεῖζον ἂν τ' ἔλαττον ᾖ, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην καὶ πάντ' ἄνδρα ἐξῆς προθύμους εἶναι, καὶ ὅπως μῆθ' ἐκὼν μῆτ' ἄκων μηδεὶς ἀνατρέψει, τοῦτο σκοπεῖσθαι· ἐπειδὰν δὲ ἡ θάλαττα ὑπέρσχη, μάταιος ἡ σπουδή. 70. καὶ ἡμεῖς τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, ἕως ἐσμέν σῶοι, πόλιν μεγίστην ἔχοντες, ἀφορμὰς πλείστας, ἀξίωμα κάλλιστον,—τί ποιῶμεν; πάλαι τις ἡδέως ἂν ἴσως ἐρωτήσων κάθηται. ἐγὼ νῆ Δι' ἐρῶ, καὶ

βίαιον, ἔννομον &c., but βίαια, ἔννομα, δεινά, or βιαιόν τι &c., and therefore πάσχω βίαια, δεινά, or βιαιόν τι, δεινόν τι &c. Seager feeling this proposed to read ὥστε μηδὲν, ἂν ὀτιοῦν ᾖ, δεινὸν πείσσεσθαι, which however is hardly Greek, or ὥστε μηδὲν, μηδ' . . ., which last conj. is adopted by Dind., whom I have followed. Dobree proposed ὥστε, μηδ' ἂν ὀτιοῦν ᾖ, μηδὲν . . ., quoting 20. 105, περὶ τοῦ μηδενὶ δεῖν μηδὲν διδόναι μηδ' ἂν ὀτιοῦν πράξει. *ibid.* 5, ἐκ τοῦ μηδενὶ μηδὲν μηδ' ἂν ἀξίος ᾖ διδόναι.

τίς γάρ] “really who would have thought it!” Cf. 4. 10.

νῆ τὸν Δία . . . γάρ] cf. 6. 13.

τὸ καὶ τό] “this or that.” Cf. Mr. Shill., *De F. Leg.* § 83, διὰ τὸ καὶ τὸ ἐσώθησαν οἱ Φωκεῖς. 18. 243. Lys. 19. 59, καὶ μοι κάλει τὸν καὶ τὸν . . . “Malim καὶ τὸ καὶ τὸ μὴ ποιῆσαι.” Schäf. By the insertion of καὶ the sentence would gain in symmetry at the expense of taste. With the repetition of πολλὰ here comp. 18. 81, πολλὰ μὲν ἂν . . . πολλὰ δὲ . . . πολλὰ δέ. Note the emphatic position of τότε. Cf. 4. 29, τοῦτ' ἂν γένηται. “which if foreseen at the time would have saved them from destruction.”

§ 69.] σώζεται = σῶν ᾖ, as in

the application of the simile ἕως ἐσμέν σῶοι. “is still safe.”

ἄνδρα] “every man on board.”

μῆθ' ἐκὼν μῆτ' ἄκων] “either designedly or by accident,” a familiar form of words. Soph. *Phil.* 770, ἐφίεμαι ἐκόντα μῆτ' ἄκοντα μηδὲ τῷ τέχνῃ κείνοις μεθεῖναι ταῦτα.

ἀνατρέψει] Bekk. st.; Bekk. ἀνατρέψῃ. See the note to 1. 2, βοηθήσετε.

The middle σκοπεῖσθαι must be noticed: Don. p. 438. “carefully watch that . . .”

μ. ἡ σπουδή] “their exertions are vain.” μάταιος is of two terminations also in 1. 17. On the omission of the copula, 6. 25.

§ 70. καὶ ἡμεῖς] 1. 11.

σῶοι] Bekk.; σῶ Dind. Cf. L. Dind. Xen. *Anab.* Praef. p. ix; Cobet, *Nov. Lect.* p. 436.

ἀφορμὰς πλ.] cf. 4. 40; 1. 19.

ἀξίωμα] “reputation.”

τί π.] “what must we do?” Madv. 121. How much more effective in a rhetorical point of view this sudden question is than a formal application of the simile which the hearer would at once supply, is obvious.

ἂν . . . ἐρωτήσων] Bekk.; Dind. ἐρωτήσας. Fr. and Redh. follow Herm., who says “recte ponitur

γράφω δέ, ὥστε ἂν βούλησθε χειροτονήσετε. αὐτοὶ πρῶτον ἀμυνόμενοι καὶ παρασκευαζόμενοι, τριήρεσι καὶ χρήμασι καὶ στρατιώταις λέγω (καὶ γὰρ ἂν ἅπαντες δήπου δουλεύειν συγχωρήσωσιν οἱ ἄλλοι, ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον), 71. ταῦτα δὴ πάντα αὐτοὶ παρασκευασάμενοι καὶ ποιησάντες φανερά τοὺς ἄλλους ἤδη παρακαλῶμεν, καὶ τοὺς ταῦτα διδάζοντας ἐκπέμπωμεν πρέσβεις, ἵν' ἐὰν μὲν πείσητε, κοινωνοὺς ἔχητε καὶ τῶν κινδύνων καὶ τῶν ἀναλωμάτων, ἄν τι δέη, εἰ δὲ μή, χρόνους γε ἐμποιῇτε τοῖς πράγμασιν. 72. ἐπειδὴ γὰρ ἐστὶ πρὸς ἄνδρα καὶ οὐχὶ συνεστῶσης πόλεως ἰσχὺν ὁ πόλεμος, οὐδὲ τοῦτ' ἄχρηστον, οὐδ' αἱ

ἂν, quod simulatque interpungas apparet, πάλαι τις, ἡδέως ἂν ἴσως, ἐρωτήσων κἀθηται. Supplendum est enim ἐρωτῶν sive τοῦτο ποιῶν." Redh. quotes in support of this view Aesch. 2. 6, ἐγὼ δ' ἐπ' αὐτῷ τούτῳ, δικαίως ἂν, ὑπολαμβάνω . . σωθήσεσθαι, where however Bekk. reads σώζεσθαι, with which ἂν is joined. If ἐρωτήσων be retained, ἂν must go with it, the construction being not uncommon. Cf. 19. 342. Pl. *Apol.* c. 17, ὡς ἐμοῦ οὐκ ἂν ποιήσοντας ἄλλα: Lys. 31. 21, ἂν ποιήσαντα (Cob. ποιήσαντα): Isocr. 6. 62, ἐπίσταμαι . . Ἀθηναίους . . ἂν ποιήσαντας: Thuc. 5. 15, ἂν ἐνδεχομένους: Id. 6. 20, ἂν . . προσδεξαμένους (Bekk., Poppo, &c. προσδεξαμένους): Isocr. 8. 81, μάλιστ' ἂν ὑμᾶς λυπήσαντα: Xen. *Mem.* 2. 2. 3. (In 18. 168 Bekker still reads ἂν . . συμπνευσόντων, a form justly condemned by Cobet, *Nov. Lect.* p. 171, as "barbarum"). Cf. on the other hand Cobet, *Nov. Lect.* p. 693, where he strenuously denies the legitimacy of the construction, in which Madv. (184, r.) agrees with him: "some of my hearers (6. 4) perhaps have long been anxious to ask."

καὶ . . δέ] 3. 15. "and will move a resolution too."

χειροτονήσετε] Bekk. st. from S and other MSS.; Bekk. χειροτονή-

σατε. S has the fut. ind. also in 4. 30, where Bekk. st. reads χειροτονήσατε. Cf. 6. 6, προσθήσεσθε.

λέγω] 1. 27. "with ships I mean, and . . for of course should all . . we must fight for . . When I say we have made all these preparations ourselves . . let us then . ." For παρασκευασάμενοι (so also Dind.) West., Fr., and Redh. read παρεσκευασμένοι with S, a combination of the perf. and aor. which often occurs. Cf. 19. 18, 72, 207.

§ 71. τοὺς τ. δ.] 1. 2; 2. 11. "to make this known," i. e. that we are ready to take the field. After πρέσβεις Bekk. had, from all his MSS. except S pr. m., the words πανταχοῦ, εἰς Πελοπόννησον, εἰς Ῥόδον, εἰς Χίον, ὡς βασιλέα λέγω (οὐδὲ γὰρ τῶν ἐκείνῳ συμφερόντων ἀφέστηκε τὸ μὴ τοῦτον εἶσαι πάντα καταστρέψασθαι) . . Dind. retains them.

χρ. γε ἐμποιῇτε] "you may at least delay operations," or simply "gain time." Thuc. 3. 38, χρόνου διατριβὴν ἐμποιησάντων. Dem. 23. 93. Comp. 19. 324, χρόνος ἐγγίνεται τοῖς πράγμασιν.

§ 72. πρὸς ἄνδρα] "against an individual man (to whom something may happen at any time), and not against the strength of an established (permanent) state, even this . . ." i. e. χρόνους ἐμπ. τοῖς πρ.



πέρυσι πρεσβεΐαι περὶ τὴν Πελοπόννησον ἐκείναι καὶ κατηγορίαι, ἃς ἐγὼ καὶ Πολύευκτος ὁ βέλτιστος ἐκεινοσὶ καὶ Ἡγήσιππος καὶ οἱ ἄλλοι πρέσβεις περιήλθομεν, καὶ ἐποίησαμεν ἐπισχεῖν ἐκείνους καὶ μὴτ' ἐπ' Ἀμβρακίαν ἐλθεῖν μὴτ' ἐς Πελοπόννησον ὀρμῆσαι. 73. οὐ μέντοι λέγω μηδὲν αὐτοὺς ὑπὲρ αὐτῶν ἀναγκαῖον ἐθέλοντας ποιεῖν τοὺς ἄλλους παρακαλεῖν· καὶ γὰρ εὐήθες τὰ οἰκεία αὐτοὺς προεμένους τῶν ἀλλοτρίων φάσκειν κήδεσθαι, καὶ τὰ παρόντα περιορῶντας ὑπὲρ τῶν μελλόντων τοὺς ἄλλους φοβεῖν. οὐ λέγω ταῦτα, ἀλλὰ τοῖς μὲν ἐν Χερρονήσῳ χρήματ' ἀποστέλλειν φημί δεῖν καὶ τᾶλλα ὅσα ἀξιούσι ποιεῖν, αὐτοὺς δὲ παρασκευάζεσθαι, τοὺς δ' ἄλλους Ἑλλήνας συγκαλεῖν συνάγειν διδάσκειν νοθετεῖν· ταῦτ' ἐστὶ πόλεως ἀξίωμα ἐχούσης ἡλικὸν ὑμῖν ὑπάρχει. 74. εἰ δ' οἴεσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν

ᾧς is referred by Schäf. to αἱ πέρυσι πρεσβεΐαι, to which κατηγορίαι is subordinate. Compare, with Westermann, Hom. *Odyss.* 2. 283, θάνατον καὶ κῆρα μέλαιναν, ὅς δὲ σφ. σχεδὸν ἐστίν: Dem. 47. 77, ἀνάγνωθί μοι τὸν νόμον καὶ τὴν μαρτυρίαν, ὅς κελεύει . . . It seems more correct to say that ᾧς refers to both; κατηγορίαι ὅς περιήλθομεν becoming a possible expression by its combination with πρεσβεΐαι. cf. 1. 3, and 6. 32, note to λόγον . . . ποιήσω. On the accusative Madv. 26, and Lob. Soph. *Aj.* 290. "nor were those missions of last year or the charges with which I and my excellent friend P. there . . . went about the P." Cf. 8. 37, τί οὖν πρεσβεύεσθε καὶ κατηγορεῖτε . . ., a passage which, as Thirl. (vi. p. 18, note) observes, sufficiently defends the present reading against Winiowski's proposal to substitute Ἀκαρνανίαν for κατηγορίαι, though the embassy to Acarnania is attested by Aesch. 3. 97. On these missions see Thirl. 1. c.; Dem. 18. 79. *Polyeuctus*, of the deme Sphettus, a political friend of Dem., afterwards accused along with him of

taking bribes from Harpalus. cf. Deinarch. c. Dem. § 100; *Gr. and R. Dict. of Biogr.* s. v.

καὶ ἐποίησαμεν] "and by which we made him." Madv. 104 a.

§ 73. οὐ . . . λέγω] "I do not however recommend that you should invite the rest, if you are not willing to take any measure necessary for your defence . . . whilst you are sacrificing your own interests to profess . . ."

τοῖς . . . ἐν X.] supr. 20.

συγκαλεῖν, κ.τ.λ.] "summon, bring together, instruct, warn the rest."

8. 76. The words fall into two pairs. Comp. with Redh. 39. 34, ἂν δ' ἐπιβουλεύς δικάζῃ, φθονῆς βλασφημῆς: 23. 185, πολίτης εὐεργετῆς στέφανοι δωρεάι: Cic. *Phil.* 7. 26, "excitati erecti, parati armati;" 14. 8, "pestem vastitatem, cruciatus tormenta;" *Catil.* 3, § 1. *Hege-sippus*, another political friend of Dem., and author of the speech περὶ Ἀλωναῖου.

ταῦτ'] "this is the part that should be played by a city possessing such a reputation as ours."

§ 74. X. ἢ M.] "that Ch. or M., people of their calibre. Possibly

ἢ Μεγαρέας, ὑμεῖς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε· ἀγαπητὸν γὰρ ἂν αὐτοὶ σώζωνται τούτων ἕκαστοι. ἀλλ' ὑμῖν τοῦτο πρακτέον· ὑμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων. 75. εἰ δ' ὁ βούλεται ζητῶν ἕκαστος καθεδεῖται, καὶ ὅπως μηδὲν αὐτὸς ποιήσει σκοπῶν, πρῶτον μὲν οὐδὲ μὴ ποθ' εὔρη τοὺς ποιήσοντας, ἔπειτα δέδοικα ὅπως μὴ πάνθ' ἅμα, ὅσα οὐ βουλόμεθα, ποιεῖν ἡμῖν ἀνάγκη γενήσεται.

76. Ἐγὼ μὲν δὴ ταῦτα λέγω, ταῦτα γράφω· καὶ οἶομαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἂν τὰ πράγματα τούτων γιγνομένων. εἰ δέ τις ἔχει τούτων τι βέλτιον, λεγέτω καὶ συμβουλευέτω. ὃ τι δ' ὑμῖν δόξει, τοῦτ', ὧ πάντες θεοί, συνενέγκοι.

this refers to the project of a league among all the cities of Euboea for the maintenance of their independence, set on foot by Callias of Chalcis, and the great promises he made of assistance in men and money from Achaea, Megara, and Euboea. Aesch. 3. 94 sq.

τὰ πρ.] “the work,” “the task.”

ἀγαπητὸν . . . ἂν] “may be thankful if.” *supr.* 17; 8. 18. Note the emphasis on ὑμῖν: “no! *you* must . . .”

γέρας] i. e. the privilege of saving Hellas and being the champions of its liberties: cf. 4. 3. “to *you* your ancestors bequeathed this privilege won by many . . .”

μετά] 3. 36.

§ 75. ὁ βούλεται] “his pleasure (and not his duty), and looking how he shall escape doing any thing himself . . .”

πρ. μὲν . . . ἔπειτα] *supr.* 9. “besides that there is no chance of his finding any to do it (3. 35), I fear . . .”

οὐδὲ μὴ ποθ' εὔρη] 4. 44.

δέδοικα ὅπως μὴ] *Madv.* 124 *b.* *Xen. Mem.* 2. 9. 2, εἰ μὴ φοβούμεν ὅπως μὴ ἐπ' αὐτόν με τράποιτο. *Pl. Phaed.* p. 84 *B.* οὐδὲν δεινὸν μὴ φοβηθῇ . . . ὅπως μὴ . . . οἴχηται.

ὅσα οὐ β.] referring to the definite duties they could not bring themselves to perform—“all we do not wish.” *I.* 15.

ποιεῖν . . . ἀνάγκη] *I.* 15.

§ 76. ἐπανορθωθῆναι ἂν] 4. 13, ἀπαλλάξαι ἂν.

γιγνομένων] i. e. ἐὰν γίγνηται. *Madv.* 135 *c.* *r.* 1 *a.* “and I believe that even now our fortunes might be retrieved if this be done.”

τούτων τι β.] *Bekk.*; *Dind.* reads *τι* τούτων β.; *West.* omits *τι* with *S.* Without *τι* the words cannot give the meaning required here: cf. *supr.* 68, δεινὸν πείσεσθαι.

λ. καὶ σ.] “let him come forward and give it.”

συνενέγκοι] compare the conclusions of the third and fourth speeches.

## ΚΑΤΑ ΦΙΛΙΠΠΟΥ Δ.

**ΥΠΟΘΕΣΙΣ.** Καὶ οὗτος τὴν αὐτὴν ὑπόθεσιν ἔχει τῷ φθάνοντι καὶ πλεόν οὐδὲν οὐδὲ ἴδιον, πλὴν τὸ περὶ τῆς ὁμονομίας πολίτευμα· διαφορομένων γὰρ τῶν πλουσίων πρὸς τοὺς πένητας, ὁ Δημοσθένης καταπαύειν πειρᾶται τὴν στάσιν, τῷ μὲν δῆμῳ παραινῶν μὴ δημεύειν τὰς τῶν πλουσίων οὐσίας, τοῖς δὲ πλουσίοις μὴ φθονεῖν τοῖς ἀπόροις τοῦ δημοσίου λήμματος. πείθει δὲ τοὺς Ἀθηναίους καὶ πρὸς τῶν Περσῶν βασιλείᾳ περὶ συμμαχίας πρεσβεύεσθαι.

1. Καὶ σπουδαῖα νομίζων, ὦ ἄνδρες Ἀθηναῖοι, περὶ ὧν βουλευέσθε, καὶ ἀναγκαῖα τῇ πόλει, πειράσομαι περὶ αὐτῶν εἰπεῖν ἃ νομίζω συμφέρειν. οὐκ ὀλίγων δ' ὄντων ἁμαρτημάτων οὐδ' ἐκ μικροῦ χρόνου συνειλεγμένων, ἐξ ὧν φαύλως ταῦτ' ἔχει, οὐδέν ἐστιν, ὦ ἄνδρες Ἀθηναῖοι, τῶν πάντων δυσκολώτερον εἰς τὸ παρὸν ἢ ὅτι ταῖς γνώμαις ὑμεῖς

**ARGUMENT.**—τῷ φθάνοντι] “the preceding,” i. e. the 9th. A great deal is borrowed from the 8th, as will be seen from the references in the notes.

τὸ . . . πολίτευμα] “the advice:” § 35 sq.

δημεύειν] §§ 44, 45.

πρὸς τῶν Π. β.] § 31 sq.

*Note.*—Though reckoned by Dionysius Halic. among the genuine speeches of Demosthenes, and referred to without any misgiving by Aristides, Hermogenes, and other rhetors, the fourth Philippic has by nearly all critics been condemned as spurious. Few students of Demosthenes will doubt the correctness of their judgment. The various points in the speech upon which this conclusion is founded are noticed in

their several places. Those who look upon the speech as genuine refer it to B.C. 341.

§ 1. σπουδαῖα] “important,” = the σπουδῆς ἄξια of Isocr. 8. 1, who refers to such exordia as this: ἅπαντες μὲν εἰώθασιν οἱ παριόντες ἐνθάδε ταῦτα μέγιστα φάσκειν εἶναι καὶ μάλιστα σπουδῆς ἄξια τῇ πόλει περὶ ὧν ἂν αὐτοὶ μέλλωσι συμβουλεύειν. Dem. 24. 4 uses language very similar to this.

ἀναγκαῖα] “of pressing consequence to.”

οὐδ' ἐκ, κ.τ.λ.] “the accumulation of no inconsiderable time.”

ἐξ ὧν, κ.τ.λ.] “which have brought things to . . .”

ταῖς γν. . . ἀφ.] cf. 4. 12, ἀπηρτημένοι . . . ταῖς γνώμαις: 9. 19. ‘the worst fault of all is your indifference to the public business.’

ἀφεστήκατε τῶν πραγμάτων, καὶ τοσοῦτον χρόνον σπου-  
δάξετε ὅσον ἂν κάθησθε ἀκούοντες, ἣν προσαγγελθῇ τι  
νεώτερον, εἴτ' ἀπελθὼν ἕκαστος ὑμῶν οὐ μόνον οὐδὲν  
φροντίζει περὶ αὐτῶν, ἀλλ' οὐδὲ μέμνηται. 2. ἡ μὲν οὖν  
ἀσέλγεια καὶ πλεονεξία, ἥ πρὸς ἅπαντας ἀνθρώπους Φίλιπ-  
πος χρήται, τοσαύτη τὸ πλῆθος ὅσῃν ἀκούετε· ὅτι δ' οὐκ  
ἐν ταύτης ἐκείνους ἐπισχεῖν ἐκ λόγου καὶ δημηγορίας, οὐδεὶς  
ἀγνοεῖ δήπου. καὶ γὰρ εἰ μὴδ' ἀφ' ἐνὸς τῶν ἄλλων τοῦτο  
μαθεῖν δύναται τις, ὥδι λογισάσθω. ἡμεῖς οὐδαμοῦ πώποτε,  
ὅπου περὶ τῶν δικαίων εἰπεῖν ἐδέησεν, ἡττήθημεν οὐδ' ἀδικεῖν  
ἐδόξαμεν, ἀλλὰ πάντων πανταχοῦ κρατοῦμεν καὶ περίεσμεν  
τῷ λόγῳ. 3. ἂρ' οὖν διὰ τοῦτ' ἐκείνῳ φαύλως ἔχει τὰ  
πράγματα ἢ τῇ πόλει καλῶς; πολλοῦ γε καὶ δεῖ· ἐπειδὰν  
γὰρ ὁ μὲν λαβὼν μετὰ ταῦτα βαδίζῃ τὰ ὅπλα, πᾶσι τοῖς  
οὖσιν ἐτοίμως κινδυνεύσων, ἡμεῖς δὲ καθώμεθα εἰρηκότες τὰ

σπουδάξετε] “you are interest-  
ed,” “give your attention.”

ἣν προσαγγελθῇ] Bekk.; Dind.  
ἡ πρ., with F S T: “you give your  
attention to it just while you are  
listening to some news that may be  
reported, then you go away each of  
you, and so far from caring any  
thing about it, forget it altogether  
(do not so much as remember it).”  
This is the character of the people  
given, according to Dem. 19. 136,  
by Aeschines to Philip—ὁ μὲν ἦλθεν,  
ὁ δ' ἀπῆλθεν, μέλει δ' οὐδενὶ τῶν  
κοινῶν, οὐδὲ μέμνηται.

προσαγγελθῇ] 4. 36.

§ 2. οὖν] 1. 2.

ἀσέλγεια] comp. the opening  
words of 21. 1, τὴν μὲν ἀσέλγειαν  
... καὶ τὴν ὕβριν, ἣ πρὸς ἅπαντας  
αἰεὶ χρήται Μειδίας. Cf. 9. 35, “the  
overbearing and ambitious spirit P.  
exhibits—shows in his conduct to-  
wards all.” The Schol. supposes  
that the speech was delivered with-  
out preparation, on the receipt of  
an alarming despatch from *Thrace*,  
and in this way explains the intro-  
duction of so many passages from  
other speeches. This is one of the

passages from which he infers that  
such a despatch was received; but  
in quoting it he omits the words ἥ  
πρὸς ἅπαντας ἀνθρώπους Φίλιππος  
χρήται.

τὸ πλῆθος] here, as frequently,  
“extent.”

ἀκούετε] i. e. from preceding  
speakers.

ἐκ . . δημηγορίας] “by talk and  
declamation.”

οὐδεὶς . . . δήπου] 9. 29, where  
Bekk. had οὐδεὶς ἀγνοεῖ δήπου, as  
here.

περὶ τῶν δ.] 6. 1.

ἐδέησεν] “we had to,” “were  
called upon to.”

πάντων π.] cf. 2. 24, “we beat  
and get the better of all every where  
in argument.” 6. 3 and 18. 244.

§ 3. πολλοῦ . . δεῖ] 9. 18.

ἐπειδάν] “for when he after this  
marches arms in hand, ready and  
willing to risk his all (9. 18), while  
we sit still the arguers and hearers  
of these claims . . .” οἱ μὲν is read  
before εἰρηκότες in F T Ω. 18. 121,  
νόμους μεταποιῶν, τῶν δ' ἀφαιρῶν  
μέρη. 19. 180.



δίκαια, οὐ δ' ἀκηκοότες, εἰκότως οἶμαι τοὺς λόγους τὰ ἔργα παρέρχεται, καὶ προσέχουσιν ἅπαντες οὐχ οἷς εἵπομέν ποθ' ἡμεῖς δίκαιοις ἢ νῦν ἂν εἵπομεν, ἀλλ' οἷς ποιοῦμεν. ἔστι δὲ ταῦτα οὐδένα τῶν ἀδικουμένων σώζειν δυνάμενα· οὐδὲν γὰρ δεῖ πλείω περὶ αὐτῶν λέγειν. 4. τοιγάρτοι διεστηκότων εἰς δύο ταῦτα τῶν ἐν ταῖς πόλεσι, τῶν μὲν εἰς τὸ μῆτε ἄρχειν βία βούλεσθαι μηδενὸς μῆτε δουλεύειν ἄλλω, ἀλλ' ἐν ἐλευθερίᾳ καὶ νόμοις ἐξ ἴσου πολιτεύεσθαι, τῶν δ' εἰς τὸ ἄρχειν μὲν τῶν πολιτῶν ἐπιθυμεῖν, ἑτέρῳ δ' ὑπακούειν, δι' ὅτου ποτ' ἂν οἴωνται τοῦτο δυνήσεσθαι ποιῆσαι, οἱ τῆς ἐκείνου προαιρέσεως, οἱ τυραννίδων καὶ δυναστειῶν ἐπιθυμοῦντες, κεκρατήκασιν πανταχοῦ, καὶ πόλις δημοκρατουμένη βεβαίως οὐκ οἶδ' εἴ τίς ἐστι τῶν πασῶν λοιπὴ πλὴν ἡ ἡμετέρα. 5. καὶ κεκρατήκασιν οἱ δι' ἐκείνου τὰς πολιτείας ποιοῦμενοι πᾶσιν ὅσοις πράγματα πράττεται, πρῶτῳ μὲν

οὐχ οἷς] "claims we once advanced or might now advance."

ἔστι . . . δυνάμενα] 3. 25, and infr. § 14.

γάρ] "so it is useless to say . . ."

§ 4. διεστηκότων] Instances of this division of parties are given in 9. 59 sq.: "as the several states are split into the two parties (cf. infr. 51, εἰς δύο ταῦτα διήρητο, and 53; Pl. Rep. 5. 470 D, διαστή πόλις) of those who wish (i. e. διεστηκότων εἰς τὸ . . . βούλεσθαι) . . . but to live in freedom and under laws on terms of equality, and of those who long to govern their fellow-citizens and be subject to any external power by whose help they think they will be able . . ."

On νόμοις cf. 6. 25. As the words δι' ὅτου ἂν show that if Philip is specially meant others are included, ἐκείνου must necessarily be taken with Schäfer as a neuter referring to τὸ ἄρχειν . . . ἐπιθυμεῖν, "the men of these views,"—προαίρεσις being often used in a political sense, e. g. 18. 59, πολλῶν προαιρέσεων οὐσῶν τῆς πολιτείας.

δυναστειῶν, as distinguished from

τυραννίδων, must mean an ἄρχειν τῶν πολιτῶν divided among several persons. Cf. Thuc. 3. 62, which will also serve to illustrate νόμοις: ἡμῖν . . . ἡ πόλις τότε ἐτύγχανεν οὔτε κατ' ὀλιγαρχίαν ἰσόνομον πολιτεύουσα, οὔτε κατὰ δημοκρατίαν" ὅπερ δὲ ἐστι νόμοις μὲν καὶ τῷ σωφρονεστάτῳ ἐναντιώτατον, ἐγγυτάτῳ δὲ τυράννου, δυναστεία ὀλίγων ἀνδρῶν εἶχε τὰ πράγματα. "tyrannies and despotic authorities." Infr. 53.

πόλις δ.] "and I question whether among them all there is a state left, except your own, under a firmly established democracy."

§ 5. οἱ δι' ἐ. τὰς π. π.] "this party" (τὰς π. π. being of course the resolution of πολιτευόμενοι "qui illâ ratione ac consilio agunt in republicâ administrandâ," Redh.): "this party has gained the upper hand by all the means with which affairs are managed, first and mainly because those who . . . a person to give it in their interest (i. e. of those who wish to make themselves despots)." Dind. and the Zurich editors read βουλομένοις, which makes the sense clearer.

πάντων καὶ πλείστῳ τῷ τοὺς βουλομένους χρηματα λαμβάνειν ἔχειν τὸν δώσοντα ὑπὲρ αὐτῶν, δευτέρῳ δὲ καὶ οὐδὲν ἐλάττουι τούτου τῷ δύνανται τὴν καταστρεφομένην τοὺς ἐναντιουμένους αὐτοῖς ἐν οἷς ἂν αἰτήσωσι χρόνοις παρῆναι. 6. ἡμεῖς δ' οὐ μόνον τούτοις ὑπολειπόμεθα, ὦ ἄνδρες Ἀθηναῖοι, ἀλλ' οὐδ' ἀνεγερθῆναι δυνάμεθα, ἀλλὰ μανδραγόραν πεπωκόσιν ἢ τι φάρμακον ἄλλο τοιοῦτον εἰκάμεν ἀνθρώποις· εἴτ', οἶμαι, (δεῖ γάρ, ὡς ἐγὼ κρίνω, λέγειν τάληθῇ) οὕτω διαβεβλήμεθα καὶ καταπεφρονήμεθα ἐκ τούτων ὥστε τῶν ἐν αὐτῷ τῷ κινδυνεύειν ὄντων οἱ μὲν ὑπὲρ τῆς ἡγεμονίας ἡμῖν ἀντιλέγουσιν, οἱ δ' ὑπὲρ τοῦ ποῦ συνεδρεύσουσι, τινὲς δὲ καθ' ἑαυτοὺς ἀμύνεσθαι μᾶλλον ἢ μεθ' ἡμῶν ἐγνώκασιν.

7. Τοῦ χάριν δὴ ταῦτα λέγω καὶ διεξέρχομαι; οὐ γὰρ ἀπεχθάνεσθαι μὰ τὸν Δία καὶ πάντας τοὺς θεοὺς προαιροῦμαι. ἴν' ὑμῶν ἕκαστος, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο γνῶ καὶ ἴδῃ, ὅτι ἡ καθ' ἡμέραν ῥαστώνη καὶ ῥαθυμία, ὥσπερ τοῖς ἰδίοις βίοις, οὕτω καὶ ταῖς πόλεσιν οὐκ ἐφ' ἐκάστου τῶν ἀμελουμένων ποιεῖ τὴν αἴσθησιν εὐθέως, ἀλλ' ἐπὶ τῷ

αὐτοῖς . . παρῆναι] “is at their command.”

§ 6. τοῦτοις] “in these respects.” Madv. 40.

ἀλλ' οὐδ'] “we are not even able to rouse ourselves.”

μανδραγόραν] Xen. *Symp.* 2. 24, τῷ γὰρ ὄντι ὁ οἶνος ἄρδων τὰς ψυχὰς τὰς μὲν λύπας ὥσπερ ὁ μανδραγόρας κοιμίζει. Pl. *Rep.* 6. 488 C; *Othello*, act 3, sc. 3.

εἴτ', οἶμαι] “the natural result is . . .”

διαβεβλ.] “discredited,” “in bad repute.”

ἐκ τούτων] Madv. 39, γ.

ἐν αὐτῷ τῷ κ.] “in actual danger.”

οἱ μὲν] Wolff refers this to the Spartans. It more probably refers to the Thebans.

ποῦ σ.] “the place of congress,” “the place where the congress shall

be held.” The people of Chalcis are probably meant: cf. Thirl. 5. 44.

καθ' ἑαυτούς] we might refer this to the Byzantines: cf. 8. 14 sq.

§ 7. λέγω καὶ διεξέρχομαι] 9. 7, λέγω καὶ διορίζομαι. 18. 22, ἐδίδαξας καὶ διεξήλθες. 18. 21, ἀκριβολογοῦμαι καὶ διεξέρχομαι . . . “with what object do I enter into this detail?”

γνῶ καὶ ἴδῃ] 4. 3.

ἡ καθ' ἡμέραν ῥαστώνη] “that habitual indolence and indifference do not make themselves felt by states any more than by individuals in private life on the occasion of each instance of neglect (ἐπί, cf. 2. 1), but come upon them in the general result.” cf. 1. 11.

π. τὴν αἴσθησιν] Thuc. 2. 61, τὸ λυποῦν ἔχει ἤδη τὴν αἴσθησιν ἐκάστῳ.

κεφαλαίῳ τῶν πραγμάτων ἀπαντᾷ. 8. ὁρᾶτε Σέρριον καὶ Δορίσκον· ταῦτα γὰρ πρῶτον ὠλιγορήθη μετὰ τὴν εἰρήνην, ἃ πολλοῖς ὑμῶν οὐδὲ γνώριμά ἐστιν ἴσως. ταῦτα μέντοι ἐαθέντα καὶ παροφθέντα ἀπώλεσε Θράκην καὶ Κερσοβλέπτην, σύμμαχον ὄντα ὑμῶν. πάλιν ταῦτ' ἀμελούμενα ἰδὼν καὶ οὐδεμιᾶς βοηθείας τυγχάνοντα παρ' ὑμῶν κατέσκαπτε Πορθμόν, καὶ τυραννίδα ἀπαντικρὺ τῆς Ἀττικῆς ἐπετείχισεν ὑμῖν ἐν τῇ Εὐβοίᾳ. 9. ταύτης ὀλιγορουμένης Μέγαρον ἐάλω παρὰ μικρόν. οὐδὲν ἐφροντίσατε οὐδ' ἐπεστράφητε ἐπ' οὐδενὶ τούτων, οὐδ' ἐνεδείξασθε τοῦθ', ὅτι οὐκ ἐπιτρέψετε ταῦτα ποιεῖν αὐτῶ· Ἀντρώνας ἐπρίατο καὶ μετ' οὐ πολὺν χρόνον τὰ ἐν Ὠρεῷ πράγματ' εἰλήφει. 10. πολλὰ δὲ καὶ παραλείπω, Φεράς, τὴν ἐπ' Ἀμβρακίαν ὁδόν, τὰς ἐν Ἥλιδι σφαγάς, ἄλλα μυρία· οὐ γὰρ ἔν' ἐξαριθμῆσμαι τοὺς βεβιασμένους καὶ τοὺς ἡδικομένους ὑπὸ Φιλίππου, ταῦτα διεξῆλθον, ἀλλ' ἵνα τοῦθ' ὑμῖν δείξω, ὅτι οὐ στήσεται πάντας ἀνθρώπους ἀδικῶν, τὰ δ' ὑφ' αὐτῷ ποιούμενος Φίλιππος, εἰ μή τις αὐτὸν κωλύσει.

§ 8. Σέρριον, κ.τ.λ.] note to 9. 15. οὐδὲ γ.] "places which I dare say many of you never even heard of," "not even known by name."

ταῦτα, κ.τ.λ.] "yet your abandonment and disregard . . ." cf. Grote, 11. 557.

Πορθμόν] 9. 58.

ἐπετείχισεν] "and he established a tyranny over against A. in Euboea as a fortress against you." 9. 58. 19. 326, ἀντὶ δὲ τοῦ τὴν Εὐβοίαν ἀντ' Ἀμφιπόλεως ὑμῖν παραδοθῆναι ὁμηγήρια ἐφ' ὑμᾶς ἐν Εὐβοίᾳ Φ. προσπαρασκευάζεται καὶ Γεγαιστῶ καὶ Μεγάροις ἐπιβουλεύων διατελεῖ.

§ 9. παρὰ μικρόν] "very nearly." Thuc. 7. 71, ἀεὶ παρ' ὀλίγον ἢ διέφευγον ἢ ἀπώλλυντο. Id. 8. 76. Aesch. 3. 258, παρ' οὐδὲν μὲν ἦλθον ἀποκτεῖναι. Madv. 75 f.

ἐπεστράφητε ἐπ' οὐδενί] Bekk. ; οὐδὲν τούτων F S T. Dind. Cobet, Nov. Lect. p. 628, conj. οὐδὲ τούτων : cf. Mr. Shill., de F. Leg. § 349. "you did not trouble your-

selves at (about) . . ."

ἐπιτρέψετε] Madv. 132 b.

Ἀντρώνας] πόλις ἐν Θετταλίᾳ (Harpocr.). The subject here referred to does not seem to be mentioned elsewhere.

τὰ . . εἰλήφει] "had made himself master of Oreus:" cf. 6. 7, κύριος . . τῶν ἐν Φ. πραγμάτων. 1. 21 ; 9. 12, 33.

§ 10. Φεράς] 9. 12.

ἐπ' Ἀμβρ.] 9. 27, 72.

τὰς . . σφαγάς] 9. 27.

ἄλλα μ.] 9. 39.

ἐξαριθμῆσμαι] The word is used by Dem. only in the active voice, 27. 58 and 52. 7. "give a complete (ἐξ) catalogue of." στήσεται] 4. 43; infr. 36. "will not desist from wronging all people or reducing them under his power, unless some one interferes to stop him."

πάντας . . ἀδικῶν] from 9. 6, 35. τὰ μὲν omitted, as οἱ μὲν in § 3.

11. Εἰςὶ δέ τινες οἱ πρὶν ἀκοῦσαι τοὺς ὑπὲρ τῶν πραγμάτων λόγους εὐθέως εἰώθασιν ἐρωτᾶν “τί οὖν χρή ποιεῖν;” οὐχ ἵνα ἀκούσαντες ποιήσωσι (χρησιμώτατοι γὰρ ἂν ἦσαν ἀπάντων) ἀλλ’ ἵνα τοῦ λέγοντος ἀπαλλαγῶσιν. δεῖ δ’ ὅμως εἰπεῖν ὅ τι χρή ποιεῖν. πρῶτον μὲν, ὧ ἄνδρες Ἀθηναῖοι, τοῦτο παρ’ ὑμῖν αὐτοῖς βεβαίως γινῶναι, ὅτι τῇ πόλει Φίλιππος πολεμεῖ καὶ τὴν εἰρήνην λέλυκε, καὶ κακόνους μὲν ἐστὶ καὶ ἐχθρὸς ὅλη τῇ πόλει καὶ τῷ τῆς πόλεως ἐδάφει, προσθήσω δὲ καὶ τοῖς ἐν τῇ πόλει θεοῖς, οὔτερ αὐτὸν ἐξολέσειαν, 12. οὐδενὶ μέντοι μᾶλλον ἢ τῇ πολιτείᾳ πολεμεῖ οὐδ’ ἐπιβουλεύει, καὶ σκοπεῖ μᾶλλον οὐδὲν τῶν πάντων ἢ πῶς ταύτην καταλύσει. καὶ τοῦτ’ ἐξ ἀνάγκης τρόπον τινὰ νῦν γε δὴ ποιεῖ· λογίζεσθε γάρ. ἄρχειν βούλεται, τούτου δ’ ἀνταγωνιστὰς μόνους ὑπέιληφεν ὑμᾶς. ἀδικεῖ πολλὴν ἤδη χρόνον, καὶ τοῦτ’ αὐτὸς ἄριστα σύνοιδεν ἑαυτῷ· οἷς γὰρ οὖσιν ὑμετέροις ἔχει χρῆσθαι, τούτοις ἅπαντα τᾶλλα βεβαίως κέκτῃται· εἰ γὰρ Ἀμφίπολιν καὶ Ποτίδαιαν προείτο, οὐδ’ ἂν ἐν Μακεδονίᾳ μένειν ἀσφαλῶς ἐδύνατο. 13. ἀμφοτέρα οὖν οἶδε, καὶ αὐτὸν ὑμῖν ἐπιβουλεύοντα καὶ ὑμᾶς αἰσθανομένους. εὖ φρονεῖν δ’ ὑμᾶς ὑπολαμβάνων μισεῖν αὐτὸν ἡγεῖται. πρὸς δὲ τούτοις τοσοῦτοις οὖσιν,

§ 11.] §§ 11—16 are taken with some changes from the speech on the Chersonese, §§ 38—45.

πρὶν ἀκοῦσαι] “without waiting to hear the speeches about the subject of debate . . .”

ἂν ἦσαν] if they did so listen “they would be the most serviceable of men.” Madv. 117.

γινῶναι] “you must be firmly convinced of this in your minds, that . . . and to its soil, nay, I will add, to the gods in it. May they destroy him!” For τοῖς . . . θεοῖς we have in 8. 40 τοῖς ἐν τῇ πόλει πᾶσιν ἀνθρώποις.

ἐδάφει] Ps. Dem. 26. 11, τῆς πόλεως ὑπὲρ αὐτῶν τῶν ἐδάφων εἰς κίνδυνον . . . κατακεκλειμένης. Aesch. 3. 134, ἥδη περὶ τοῦ τῆς πατρίδος ἐδάφους (ἀγωνίζεται).

§ 12.] Much of this and part of the following section is taken almost verbatim from 6. §§ 17, 18. The eighth speech comes in again at οἶδεν ἀκριβῶς.

οὐδενὶ] neuter.

πῶς] Madv. 198 b; cf. 9. 75.

καὶ τοῦτ’] “and this he now at least is in a manner forced to do.” 8. 41 has καὶ τοῦτ’ εἰκότως τρ. τινα πράττει; cf. 6. 17. For ἐν Μακεδονίᾳ Dem. has οἴκοι.

§ 13. πρὸς δέ] “and in addition to these so important considerations . . . ; but should ever any reverse happen to him—and many may happen to the man . . .” In 8, l. c. the remark is general—ἃ πολλὰ γένοιτ’ ἂν ἀνθρώπῳ. Cobet, *Notæ. Lect.* p. 605, says, “in cod. S scriptum est γένοιτο ἀνθρώπῳ, quæ



οἶδεν ἀκριβῶς ὅτι οὐδ' ἂν ἀπάντων τῶν ἄλλων γένηται κύριος, οὐδὲν ἔστ' αὐτῷ βεβαίως ἔχειν ἕως ἂν ὑμεῖς δημοκρατῆσθε, ἀλλ' ἐάν ποτε συμβῇ τι πταῖσμα (πολλὰ δ' ἂν γένοιτο τὰνθρώπῳ), ἥξει πάντα τὰ νῦν βεβιασμένα καὶ καταφεύξεται πρὸς ὑμᾶς. 14. ἔστὲ γὰρ ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχεῖν ἀρχὴν εὖ πεφυκότες, ἀλλ' ἕτερον λαβεῖν κωλύσαι καὶ ἔχοντ' ἀφελέσθαι καὶ ὅλως ἐνοχλῆσαι τοῖς ἄρχειν βουλομένοις καὶ πάντας ἀνθρώπους εἰς ἐλευθερίαν ἐξελέσθαι δεινοί. οὐκ οὖν βούλεται τοῖς αὐτοῦ καιροῖς τὴν παρ' ὑμῶν ἐλευθερίαν ἐφεδρεῖν, οὐ κακῶς οὐδ' ἀργῶς ταῦτα λογιζόμενος. 15. πρῶτον μὲν δὴ τοῦτο δεῖ, ἐχθρὸν ὑπειληφέναι τῆς πολιτείας καὶ τῆς δημοκρατίας ἀδιάλλακτον ἐκείνῳ, δεύτερον δὲ εἰδέναι σαφῶς ὅτι πάνθ' ὅσα πραγματεύεται καὶ κατασκευάζεται νῦν, ἐπὶ τὴν ἡμετέραν πόλιν παρασκευάζεται. οὐ γὰρ οὕτως εὐήθης ὑμῶν ἔστιν οὐδεὶς ὥσθ' ὑπολαμβάνειν τὸν Φίλιππον τῶν

non est vera lectio, sed verae proxima; legendum enim γένοιτ' ἀνθρώπῳ." Dind. has γένοιτο ἀνθρώπῳ, a very improbable hiatus. In Bekker's reading, the words are, of course, a remark on the part of the speaker.

πάντα] 1. 12; 4. 8. "all those who are now kept down by force will come and seek your protection," "take refuge with you." In 8. 41 we have the more forcible expression τὰ νῦν συμβεβιασμένα, i. e. the various elements of Philip's dominion had been brought into a σύστημα, and were kept so by force.

§ 14. ἔστὲ . . . εὖ πεφ.] 3. 33. "for it is not your nature yourselves to be grasping and to seize on dominion, but for preventing others from getting it, and taking it from them when they have it—in a word, for giving trouble to aspirants to empire and vindicating the liberty of all men, you are famous"—"you have a natural capacity." On κατασχεῖν see the excellent note of Mr. Shill., *de F. Leg.* § 165.

εἰς ἐλ. ἐξελέσθαι] Lys. 23. 9, ὅτι εἴη αὐτῷ ἀδελφὸς ὃς ἐξαίρησοιτο εἰς ἐλευθερίαν. S has here ἀφελέσθαι, as Isocr. 12, § 97, τοῖς παρὰ τῶν ἄλλων τοὺς οἰκέτας εἰς ἐλευθερίαν ἀφαιρουμένοις. Harpocr., ἀφαίρεσις ἰδίως λέγεται ἢ εἰς ἐλευθερίαν. Ὑπερίδης ἐν τῷ κατ' Ἀρισταγόρας.

δεινοί] 1. 3.

τοῖς αὐτοῦ κ.] cf. 3. 7.

τὴν παρ' ὑ. ἐλ.] "a free spirit emanating from you," "your liberty:" 1. 12. Isaeus, 1. 39, ἡ παρ' ὑμῶν αἰσχύνη. Lyc. § 32, ὁ . . παρὰ τῶν πολιτῶν φόβος.

ἐφεδρεῖν] 3. 7: comp. Lys. 1. 49, ἐπὶ τῶν νόμων ἐφεδρεῖσθαι.

§ 15.] τοῦτο is explained by the following sentence: "In the first place then you must assume him to be . . . that all his present operations and schemes are directed against our city," "that in all his . . . he is making preparations for attacking . . ."

ὥσθ' after εὐηθῆς instead of the δs of 8. 44.

μὲν ἐν Θράκῃ κακῶν (τί γὰρ ἂν ἄλλο τις εἴποι Δρογγί-  
λον καὶ Καβύλην καὶ Μάστειραν καὶ ἃ νῦν φασὶν αὐτὸν  
ἔχειν) τούτων μὲν ἐπιθυμεῖν καὶ ὑπὲρ τοῦ ταῦτα λαβεῖν  
καὶ πόνους καὶ χειμῶνας καὶ τοὺς ἐσχάτους κινδύνους  
ὑπομένειν, 16. τῶν δ' Ἀθηναίων λιμένων καὶ νεωρίων  
καὶ τριήρων καὶ τῶν ἔργων τῶν ἀργυρείων καὶ τοσού-  
των προσόδων καὶ τόπου καὶ δόξης, ὧν μὴτ' ἐκείνῳ  
μὴτ' ἄλλῳ γένοιτο μηδενὶ χειρωσαμένῳ τὴν πόλιν τὴν  
ἡμετέραν κυριεῦσαι, οὐκ ἐπιθυμεῖν, ἀλλὰ ταῦτα μὲν ὑμᾶς  
ἐάσειν ἔχειν, ὑπὲρ δὲ τῶν μελινῶν καὶ τῶν ὀλυρῶν τῶν ἐν  
τοῖς Θρακίοις σιροῖς ἐν τῷ βαράθρῳ χειμάζειν. 17. οὐκ  
ἔστι ταῦτα, ἀλλὰ κακέϊνα ὑπὲρ τοῦ τούτων γίγνεσθαι κύριος  
καὶ τᾶλλα πάντα πραγματεύεται. ταῦτα τοίνυν ἕκαστον  
εἰδότα καὶ γινώσκοντα παρ' αὐτῷ δεῖ μὰ Δί' οὐ γράψαι  
κελεύειν πόλεμον τὸν τὰ βέλτιστα ἐπὶ πᾶσι δικαίοις συμ-  
βουλευόντα· τοῦτο μὲν γάρ ἐστι λαβεῖν ὅτῳ πολεμήσετε βου-  
λομένων, οὐχ ἃ τῇ πόλει συμφέρει πράττειν. 18. ὁρᾶτε γάρ.

τούτων μὲν] on account of the parenthesis. "no one among you is so silly as to suppose that P. covets the miseries in T. . . . that I say he covets *these* . . ." Observe the feeble ἃ νῦν φασὶν αὐτὸν ἔχειν in place of the ἃ νῦν ἐξαιρεῖ καὶ κατασκευάζεται of 8. 44.

§ 16. τῶν ἔργων τῶν ἀργ.] at Laurium. The words καὶ τόπων καὶ δόξης are not in 8. 45.

ὧν . . . κυριεῦσαι] "but does not covet the harbours of Athens . . . (may neither he nor any one else become master of them by the subjugation of our city) . . ."

κυριεῦσαι] an ingressive aorist: 1. 13.

σιροῖς] Varro, *de Re Rusticâ*, 1. 57 (quoted by Redh.), "Quidam granaria habent sub terris speluncas quas vocant σιροῖς, ut in Cappadociâ et Thraciâ." "store-pits," Lord Brougham.

ἐν τῷ β.] Bekk. *Anecd.* p. 219, βάραθρον Ἀθήνησι ἦν ὄρυγμά τι ἐν Κεριαδῶν δῆμῳ τῆς Οἰνηίδος φυλῆς,

εἰς δὲ τοὺς ἐπὶ θανάτῳ καταγνωσθέντας ἐσέβαλον. Called ὄρυγμα by Dein. *c. Dem.* § 62. Harpocr. s. v., Δημοσθένης δὲ ἐν Φιλιππικοῖς οὐ κυρίως αὐτὸ λέγει ἀλλ' ἐκ μεταφορᾶς, οἷον ἐν τῷ ὀλέθρῳ. "in the midst of horrors," Mr. K.

§ 17. οὐκ . . . ἀλλά] "no! no! the object of these as of all his other . . ."

παρ' αὐτῷ] cf. § 11. "you ought not therefore, persuaded each of you and convinced of this in your own minds . . ."

οὐ γράψαι] because this might expose him to danger: cf. 8. 68.

ἐπὶ π. 8.] "in all honesty." 8. 9, εἰπερ ὡς ἀληθῶς ἐπὶ πᾶσι δ. ταῦτα συμβουλευούσι. 4. 51, ἐπ' ἀδήλοισ.

ἔστι . . . βουλομένων] "is the part of people who wish . . .," "would indicate a wish on your part to get some one to fight with." Madv. 113, r. cf. § 19.

§ 18. ὁρᾶτε γάρ . . . ἔ.] supr. 12, λογ. γάρ. ἄρχειν . . . "only see: if for Philip's first violation of the

εἰ δὲ ἂν πρῶτα παρεσπόνδησε Φίλιππος ἢ δεύτερα ἢ τρίτα (πολλὰ γὰρ ἔστιν ἐφεξῆς) ἔγραψέ τις αὐτῷ πολεμεῖν, ὃ δ' ὁμοίως ὥσπερ νῦν, οὐ γράφοντος οὐδενὸς πόλεμον, Καρδιανοῖς ἐβοήθει, οὐκ ἂν ἀνηρπασμένος ἦν ὁ γράψας καὶ διὰ τοῦτο πάντες ἡτιῶντο Καρδιανοῖς βεβοηθηκένοι; 19. μὴ τοίνυν ζητεῖτε ὄντινα, ἀνθ' ὧν Φίλιππος ἐξαμαρτάνει, μισήσετε καὶ τοῖς παρ' ἐκείνου μισθαρνοῦσι διασπάσασθαι παραβαλεῖτε· μηδ' αὐτοὶ χειροτονήσαντες πόλεμον βούλεσθε παρ' αὐτοῖς ἡμῖν ἐρίξειν εἰ δέον ἢ μὴ δέον ὑμᾶς τοῦτο πεποιηκένοι· ἀλλ' ὃν ἐκείνος πολεμεῖ τρόπον, τοῦτον μιμείσθε, τοῖς μὲν ἀμυνομένοις ἤδη χρήματα καὶ τᾶλλα ὅσων δέονται διδόντες, αὐτοὶ δ' εἰσφέροντες, ὧ ἄνδρες Ἀθηναῖοι, καὶ κατασκευαζόμενοι στράτευμα, τριήρεις ταχείας, ἵππους, ἵππαγωγούς, τᾶλλα ὅσα εἰς πόλεμον, 20. ἐπεὶ νῦν γε γέλως ἔστιν ὡς χρώμεθα τοῖς πράγμασι, καὶ Φίλιππον δ' ἂν αὐτὸν οὐδὲν ἄλλο οἶμαι μὰ τοὺς θεοὺς εὖξασθαι ποιεῖν τὴν πόλιν ἢ ταῦτα ὑστεριζετε, ἀναλίσκετε, ὅτῳ παραδώσετε τὰ πράγ-

treaty . . . for there is a long series of them, any one had made a motion to go to war with him, and he, just as he is now doing without any one having made such motion, had helped . . . would not the mover have been destroyed, as having provoked a war?" cf. 8. 57, 58. From *πρὶν ἂν ὥσπερ νῦν αὐτὰ παρῇ τὰ πρ.* (§ 29), and K. *ἐβοήθει*, the Schol. draws another argument in confirmation of his opinion that a despatch had been received announcing that P. was assisting the Cardians. The compiler of the speech is employing a passage from 8. 58, and evidently thinking only of the situation at that time.

*ἀνηρπασμένος*] 9. 47.

*§ 19. ζητεῖτε*] 3. 11.

*δ. παραβαλεῖτε*] "don't therefore look for a person to make a scapegoat of for Philip's offences, and fling to his hirelings to be torn in pieces." On the inf. see Don. 607 α; Madv. 153. cf. 5. 5, and 8. 20.

*εἰ δ. ἢ μὴ δ.]* "whether you ought or ought not to have done so." For the omission of the subst. verb comp. Hyper. *Finn. Or.* 1. 205, *ἀλλ', εἰ δέον εἰπεῖν, καὶ μείζω.*

*ὃν . . . τρόπον*] i. e. "with acts of hostility, but without openly declaring war. cf. 9. 8.

*τοῖς μὲν ἀμυνομένοις*] 9. 20 and 73.

*τᾶλλα, κ.τ.λ.]* "all the other requisites for a war." 9. 39, *τᾶλλα πάνθ'.*

*§ 20. γέλως ἔστιν]* This sentence is from 4. 25.

*ἀν . . . εὖξασθαι*] 8. 20. *ἢ ταῦτα ἃ νῦν ποιεῖτε ὅτῳ π. τὰ πράγματα [ζητεῖτε], δυσχεραίνετε . . .* Bekk. The words *ἃ νῦν π.* he now omits, with S pr. m. and other MSS. Dind. retains them and reads *ζητεῖτε* with S m. sec. in mrg. If Bekker's present reading is retained we must understand it to mean "you raise difficulties about the person to whom you are to commit."

*ἀναλίσκετε]* "throw away mo-

ματα δυσχεραίνετε, ἀλλήλους αἰτιάσθε. ἀφ' οὗτου δὲ ταῦτα γίγνεται, ἐγὼ διδάξω, καὶ ὅπως παύσεται, λέξω. 21. οὐδὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι, τῶν πραγμάτων ἐξ ἀρχῆς ἐνεστήσασθε οὐδὲ κατεσκευάσασθε ὀρθῶς, ἀλλὰ τὸ συμβαίνειν αἰεὶ διώκετε, εἴτ' ἐπειδὰν ὑστερίσητε παύεσθε· ἕτερον πάλιν ἐὰν συμβῇ τι, παρασκευάζεσθε καὶ θορυβεῖσθε. 22. τὸ δ' οὐχ οὕτως ἔχει· οὐκ ἔνεστι βοηθείαις χρωμένους οὐδὲν τῶν δεόντων ποτὲ πράξαι, ἀλλὰ κατασκευάσαντας δεῖ δύναμιν, καὶ τροφήν ταύτη πορίσαντας καὶ ταμίας καὶ δημοσίους, καὶ ὅπως ἐν τῇ τῶν χρημάτων φυλακῇ ἀκριβεστάτην γενέσθαι οὕτω ποιήσαντας, τὸν μὲν τῶν χρημάτων λόγον παρὰ τούτων λαμβάνειν, τὸν δὲ τῶν ἔργων παρὰ τοῦ στρατηγοῦ, καὶ μηδεμίαν πρόφασιν τοῦ πλεῖν ἄλλοσε ἢ πράττειν ἄλλο τι τῷ στρατηγῷ καταλείπειν. 23. ἂν οὕτω ποιήσητε καὶ τοῦτο ἐβελήσητε ὡς ἀληθῶς, ἄγειν εἰρήνην δικαίαν καὶ μένειν ἐπὶ τῆς αὐτοῦ Φίλιππον

ney." For ἀφ' οὗτου Dind. has ἀφ' οὗ.

§ 21. ἐξ ἀρχῆς] 4. 1.

ἐνεστήσασθε] 18. 193, ὡς οὐ καλὰ καὶ τῆς πόλεως ἄξια πράγματα ἐνεστήσάμην. "in no instance have you set on foot or contrived your measures rightly in the beginning."

τὸ σ. αἰεὶ δ.] 4. 39. Observe the prominence of ἕτερον. 4. 29, τοῦτ' ἂν γένηται.

θορυβεῖσθε] 8. 11.

§ 22. τὸ δ'] "quum tamen . . ." Madv. 188, r. 7; Heind. *Theaet.* § 37. Pl. *Alcib.* 1, § 15, τὸ δ' ὡδέ πως εἶχεν; Ἐμαθον ἐγώ . . , and so frequently. Sometimes we have the fuller expression τὸ δ' ἀληθές, as *Κερ.* 4. 443 D, τὸ δέ γε ἀληθές, τοιοῦτον μὲν τι ἦν . . ἡ δικαιοσύνη . . Mr. K. conveys the sense very well by his translation, "but that is not the way of proceeding." The passage from οὐκ ἔνεστι to the end of § 27 is taken from 8. 47 sq.

βοηθείαις] 4. 32. "it is not possible as long as you employ hasty

levies to accomplish any good result; you must organize a standing force . . "

ταμίας] 4. 33.

δημοσίους] "officials." 2. 19.

οὕτω π.] i. e. τὴν φυλακὴν. "and take measures to secure the strictest care possible of your funds."

πρόφασιν] 4. 25.

πλεῖν] "sailing elsewhere (i. e. than to the seat of war, as Chares had done 4. 24; also 2. 28) on engaging in any other enterprise . . "

§ 23.] For ἂν Dem. 1. c. has κἂν.

ὡς ἀληθῶς] "in earnest," 6. 10. note to ὡς ἐτέρως. The Zurich editors omit ὡς with S, which however has the word in 8. 47. If this reading could be adopted καὶ must be omitted before μένειν, as it is by S in 8. 1. c., ἀληθῶς going with what follows.

μ. ἐπὶ τῆς αὐτοῦ] Thuc. 4. 118, ἐπὶ τῆς αὐτῶν μένειν ἐκατέρους, ἔχοντας ἅπερ νῦν ἔχομεν. "keep at home," "confine himself to his own country:" cf. 4. 9.



ἀναγκάσετε, ἢ πολεμήσετε ἐξ ἴσου καὶ ἴσως ἂν, ἴσως, ὦ ἄνδρες Ἀθηναῖοι, ὥσπερ νῦν ὑμεῖς πυνθάνεσθε τί ποιεῖ Φίλιππος καὶ ποῖ πορεύεται, οὕτως ἂν ἐκεῖνος φροντίσαι ποῖ ποτὲ ἢ τῆς πόλεως ἀπήρκε δύναμις καὶ ποῦ φανήσεται.

24. Εἰ δέ τῳ δοκεῖ ταῦτα καὶ δαπάνης πολλῆς καὶ πόνων πολλῶν καὶ πραγματείας εἶναι, καὶ μάλα ὀρθῶς δοκεῖ. ἀλλ' ἐὰν λογίσηται τὰ τῇ πόλει μετὰ ταῦτα γενησόμενα ἐὰν ταῦτα μὴ ἐθέλῃ ποιεῖν, εὐρήσει λυσιτελοῦν τὸ ἐκόντας ποιεῖν τὰ δέοντα. εἰ μὲν γάρ ἐστὶ τις ἐγγυητὴς ὑμῖν θεῶν (οὐ γὰρ ἀνθρώπων γε οὐδεὶς ἂν γένοιτο ἀξιοχρεῶς τηλικούτου πράγματος) ὥς ἐὰν ἄγῃθ' ἡσυχίαν καὶ πάντα προῆσθε, οὐκ ἐπ' αὐτοὺς ὑμᾶς τελευτῶν ἐκεῖνος ἥξει, 25. αἰσχρὸν μὲν νῆ τὸν Δία καὶ πάντας θεοὺς καὶ ἀνάξιον ὑμῶν καὶ τῶν ὑπαρχόντων τῇ πόλει καὶ πεπραγμένων τοῖς προγόνοις, τῆς ἰδίας ῥαθυμίας ἔνεκα τοὺς ἄλλους ἅπαντας Ἕλληνας εἰς δουλείαν προέσθαι, καὶ ἔγωγ' αὐτὸς μὲν τεθνάναι μᾶλλον ἂν ἢ ταῦτ' εἰρηκεῖναι βουλοίμην· 26. οὐ μὲν ἀλλ' εἴ τις ἄλλος λέγει καὶ ὑμᾶς πείθει, ἔστω, μὴ ἀμύνεσθε, ἅπαντα πρόεσθε. εἰ δὲ μηδενὶ τοῦτο δοκεῖ, τὸνναντίον δὲ πρόισμεν ἅπαντες, ὅτι ὅσῳ ἂν πλειόνων ἐάσωμεν ἐκεῖνον γενέσθαι κύριον, τοσούτῳ

πυνθάνεσθε] “haec fortasse ex *De F. Leg.* (19. 288), νῦν δ' ἤδη περιερχόμεθ' ἡμεῖς . . . ὠτακουστούντες . . . ποῦ πάρεσι Φ., (ᾗ ἢ τέθηκεν. Dobree, cf. 4. 10. “may be anxious to learn the destination of our force, and where it will make its appearance.”

§ 24.] Sections 24—28 are taken almost verbatim from 8. 48—52.

δαπάνης πολλῆς . . . εἶναι] Madv. 54 b. Dem. 8. 48 has δ. μεγάλης. “are affairs of . . .,” “will entail both great expense and trouble.” For the form of argument comp. 2. 22.

καὶ in καὶ μάλα is *epitatic*. cf. 3. 2. τὰ . . . γ.] “what the consequences will be to us.”

λυσιτελοῦν] Madv. 178 a. “that it is our interest.”

εἰ μὲν] “for if some god is surety to you (for certainly of men no one could be an adequate surety for a thing so important), that, if you keep quiet and sacrifice every thing, he will not attack yourselves at last, though it would be disgraceful . . and the antecedents of the city and the achievements . . to abandon the rest of the K. to subjection, and though I . . , still . . ,” μὲν in both cases referring to οὐ μὲν ἀλλ'.

ἀξιοχρεῶς] Dem. 40. 61, μάρτυρας ἀξιοχρεῶς, “credible witnesses.” Lat. “testis locuples.” Pl. *Apol.* 38 B, ἐγγυηταὶ δ' ὑμῖν ἔσονται τοῦ ἀργυρίου οὗτοι ἀξιοχρεῶ. With ὑπαρχ. τῇ πόλει comp. with Redh. Dem. 60. 31, δεῖν οὖν ἡγήσαντο ἢ ζῆν ἀξίως τῶν ὑπαρχόντων ἢ τεθνάναι καλῶς. *infr.* 73.

χαλεπωτέρῳ καὶ ἰσχυροτέρῳ χρῆσόμεθα ἐχθρῷ, ποῖ ἀναδυνόμεθα, ἢ τί μέλλομεν; ἢ πότε, ὧ ἄνδρες Ἀθηναῖοι, τὰ δέοντα ποιεῖν ἐβελήσομεν; ὅταν νῆ Δί' ἀναγκαῖον ᾖ. 27. ἀλλ' ἦν μὲν ἂν τις ἐλευθέρων ἀνθρώπων ἀνάγκην εἴποι, οὐ μόνον ἤδη πάρεστιν ἀλλὰ καὶ πάλαι παρελήλυθε, τὴν δὲ τῶν δούλων ἀπεύχασθαι δῆπου μὴ γενέσθαι δεῖ. διαφέρει δὲ τί; ὅτι ἐστὶν ἐλευθέρῳ μὲν ἀνθρώπῳ μεγίστη ἀνάγκη ἢ ὑπὲρ τῶν γιγνομένων αἰσχύνῃ, καὶ μείζω ταύτης οὐκ οἶδα ἦντινα ἂν εἴποι τις, δούλῳ δὲ πληγαὶ καὶ ὁ τοῦ σώματος αἰκισμός· ὁ μήτε γένοιτο οὔτε λέγειν ἄξιον.

28. Τὸ μὲν τοίνυν, ὧ ἄνδρες Ἀθηναῖοι, πρὸς τὰ τοιαῦτα ὀκνηρῶς διακεῖσθαι ἂν δεῖ τοῖς σώμασι καὶ ταῖς οὐσίαις λειτουργῆσαι ἕκαστον, ἐστὶ μὲν οὐκ ὀρθῶς ἔχον, οὐδὲ πολλοῦ δεῖ, οὐ μὴν ἀλλ' ἔχει τινὰ πρόφασιν ὅμως· τὸ δὲ μὴδ' ὅσα ἀκούσαι δεῖ μὴδ' ὅσα βουλευσασθαι προσήκει, μὴδὲ ταύτ' ἐθέλειν ἀκούειν, τοῦτ' ἤδη πᾶσαν ἐπιδέχεται κατηγορίαν.

§ 26. χρῆσόμεθα] “shall find him.” 1. 9.

ποῖ ἀναδυνόμεθα] “how long do we mean to hang back?” ὅμοιον τῷ ποῖ μενέεις ῥάθυμος (Soph. *El.* 958, where Wolff quotes Arist. *Lysistr.* 526, ποῖ χρῆν ἀναμείναι) ἀντὶ τοῦ μέχρι τίνος. Schol. ἀπὸ μεταφορᾶς τῶν ὑποζυγίων τῶν ἀναδυνουμένων καὶ φευγόντων ὑποδύναι τὸν ζυγόν. Schol. ib. cf. 8. 77, ἐὰν δὲ δέῃ τι ποιεῖν ἀναδυνόμενοι.

ὅταν νῆ Δί' 4. 10, ἐπειδὴν νῆ Δί' ἀνάγκη ᾖ.

§ 27. ἦν . . . ἂν τις . . . εἴποι] “what one may call.” 9. 40, ἂν κρίνοι. On μὴ after ἀπεύχομαι, Madv. 210.

ἢ ὑπὲρ] “shame for what is happening . . .” 4. 10, τὴν ὑπὲρ τῶν πραγμάτων αἰσχύνῃ.

οὐκ οἶδα] “and I don't know what greater could be named.”

ὁ μήτε γ. οὔτε] *infr.* 68, οὔτ' εἰμὶ μήτε γένοίμην. 21. 209, ὃ μὴ γένοιτο οὐδ' ἔσται. 25. 86, οὔτε γὰρ ἔστι μήτε γένοιτο ταῦτα. “a state of things which I pray may never be,

and which is not fit to be mentioned.” Don. *Gr.* p. 553. With οὔτε λ. ἄξιον comp. 18. 195.

§ 28. ἂν δεῖ] “such public services as each is liable to in person and property.” σώμασι, i. e. by serving as a soldier. 16. 12, καὶ χρήματ' εἰσφέρειν καὶ τοῖς σώμασι κινδυνεύειν, and 9. 40.

ἐστὶ . . . ἔχον] cf. 2. 26.

οὐδὲ π. δεῖ] 9. 23.

πρόφασιν] “excuse.”

τὸ δέ] “but to be unwilling even to hear what it is necessary you should hear and proper you should consider . . . to be unwilling to listen even to these things does indeed justify the strongest censure.” ἤδη, i. e. there we come to something which admits of no excuse, but is simply and purely οὐκ ὀρθῶς ἔχον: cf. 19. 19. So οὐκέτι in negative sentences. *Jam* is similarly used in Latin: cf. Lucr. 1. 426, with Mr. Munro's note.

ἐπιδέχεται] Aesch. 1. 48, ὥστε μὴ ἐπιδέχεσθαι δόξαν αἰτίας πονηρᾶς.

29. ὑμεῖς τοίνυν οὐκ ἀκούειν πρὶν ἂν ὥσπερ νῦν αὐτὰ παρῇ τὰ πράγματα, οὐδὲ βουλευέσθαι περὶ οὐδενὸς εἰώθατε ἐφ' ἡσυχίας· ἀλλ' ὅταν μὲν ἐκεῖνος παρασκευάζεται, ἀμελήσαντες τοῦ ποιεῖν ταῦτ' οὐ καὶ ἀντιπαρασκευάζεσθαι ῥαθυμεῖτε, καὶ ἐάν τι λέγη τις, ἐκβάλλετε, ἐπειδὰν δ' ἀπολωλὸς ἢ πολιορκούμενός τι πύθησθε, ἀκροᾶσθε καὶ παρασκευάζεσθε. 30. ἦν δ' ἀκηκοέναι μὲν καὶ βεβουλευσθαι τότε καιρὸς ὅθ' ὑμεῖς οὐκ ἠθέλετε, πράττειν δὲ καὶ χρῆσθαι τοῖς παρεσκευασμένοις νῦν, ἡνίκ' ἀκούετε. τοιγαροῦν ἐκ τῶν τοιούτων ἐθῶν μόνοι τῶν πάντων ἀνθρώπων ὑμεῖς τοῖς ἄλλοις τὸναντίον ποιεῖτε· οἱ μὲν γὰρ ἄλλοι πρὸ τῶν πραγμάτων εἰώθασιν χρῆσθαι τῷ βουλευέσθαι, ὑμεῖς δὲ μετὰ τὰ πράγματα.

31. "Ὁ δὲ λοιπὸν ἐστὶ, καὶ πάλα μὲν ἔδει, διαφεύγει δ' οὐδὲ νῦν, τοῦτ' ἐρῶ. οὐδενὸς τῶν πάντων οὕτως ὡς χρημάτων δεῖ τῇ πόλει πρὸς τὰ νῦν ἐπιόντα πράγματα. συμβέβηκε δ' εὐτυχήματα ἀπὸ ταυτομάτου, οἷς ἂν χρησωμεθα

§ 29. αὐτά] "actually."

The phrase ἐφ' ἡσυχίας seems only to occur once in the genuine speeches of Dem.: 45. 14, ὅσοις δὲ τούτων μηδέν, λογισμὸς δ' ἐφ' ἡσυχίας τοῦ συμφέροντος. Elsewhere we have μεθ' ἡσυχίας, 8. 13, or καθ' ἡσυχίαν, 8. 12, or ἐν ἡσυχίᾳ. We find ἐφ' ἡσυχίας again in Ps. Dem. 13. 8, ἐπὶ πολλῆς μὲν ἡσυχίας καὶ ἡρεμίας ὑμῶν.

ἐκβάλλετε] 9. 56. Isocr. 8. 3, εἰώθατε πάντας τοὺς ἄλλους ἐκβάλλειν πλὴν τοὺς συναγορεύοντας ταῖς ὑμετέραις ἐπιθυμίαις. Aristoph. (*Eg.* 525) says of the poet Magnes, ἐξεβλήθη πρεσβύτης ὢν.

ἐπειδὰν . . . παρασκευάζεσθε] cf. 8. 11.

§ 30. ἀκηκοέναι] "but the proper time to have heard and taken your resolution was when . . ." cf. 4. 19.

ἐκ] "in consequence of:" 6. 27.

μόνοι τῶν πάντων] "you, unlike every one else, exactly reverse the practice of other people. They . . ." "you, singular in the practice, reverse the course usually followed.

Every other people . . ." 20. 62, εἴ τινες μόνοι τῶν ἄλλων μετοίκων μὴ χορηγοῖεν. 23. 185, οὗτος εἰς ἀπάντων τῶν ἄλλων μόνος. The words οἱ μὲν . . . πράγματα are taken from 5. 2, where however after ἄλλοι we find πάντες ἀνθρώποι.

§ 31. "Ὁ δὲ λοιπὸν, κ.τ.λ.] i. e. the applying to Persia for assistance.

διαφεύγει] Aesch. 3. 249, τῆς δημοκρατίας ἐπιμελήθητε ἥδη διαφευγούσης ὑμᾶς—"which though it ought to have been done long ago, is not even yet slipping from your hands," "is not even yet too late." Mr. K. Redh. takes it in the sense of "slipping from the memory," as in Isocr. 4. 187, πολλὰ με διαπέφυγεν ὧν διανοήθη. But both ἔδει and διαφεύγει refer to ὃ λ. ἐστὶ, the course left for them deliberating now, as ever, μετὰ τὰ πράγματα.

ἀπὸ ταυτομάτου] S has εὐτύχημα ἀπ' αὐτομάτου. Accordingly the Zurich editors read ἀπ' αὐτομάτου, though the article cannot possibly be dispensed with, as it might be

ὀρθῶς, ἴσως ἂν γένοιτο τὰ δέοντα. πρῶτον μὲν γάρ. οἷς βασιλεὺς πιστεύει καὶ εὐεργέτας ὑπέιληφεν αὐτοῦ, οὗτοι μισοῦσι καὶ πολεμοῦσι Φιλίππῳ. 32. ἔπειθ' ὁ πρᾶττων καὶ συνειδὼς ἅπανθ' ὅσα Φίλιππος κατὰ βασιλέως παρασκευάζεται, οὗτος ἀνάσπαστος γέγονε, καὶ πάσας τὰς πράξεις βασιλεὺς οὐχ ἡμῶν κατηγορούντων ἀκούσεται, οὐς ὑπὲρ τοῦ συμφέροντος ἂν ἡγήσαιο τοῦ ἰδίου λέγειν, ἀλλὰ τοῦ πράξαντος αὐτοῦ καὶ διοικούντος, ὥστ' εἶναι πιστάς, καὶ λοιπὸν λόγον εἶναι τοῖς παρ' ἡμῶν πρέσβεισιν ὃν βασιλεὺς ἥδιστα ἂν ἀκούσαι, 33. ὡς τὸν ἀμφοτέρους ἀδικούντα κοινῇ τιμωρήσασθαι δεῖ, καὶ ὅτι πολὺ τῷ βασιλεῖ φοβερώτερος ἔσθ' ὁ Φίλιππος ἂν προτέροις ἡμῖν ἐπιθῇται· εἰ γὰρ ἐγκαταλειπόμενοι τι πεισόμεθα ἡμεῖς, ἀδεῶς ἐπ' ἐκείνῳ ἤδη πορεύσεται. ὑπὲρ δὴ τούτων ἀπάντων οἶομαι δεῖν ὑμᾶς πρεσβεῖαν ἐκπέμπειν ἥτις τῷ βασιλεῖ διαλέξεται, καὶ τὴν ἀβελτερίαν

with *τύχη*, the nom. being τὸ αὐτόματον. This will be clear from Arist. p. 195, b 31, πολλὰ καὶ εἶναι [λέγεται] καὶ γίνεσθαι διὰ τύχην καὶ διὰ τὸ αὐτόματον. "have happened providentially, by a right employment of which . ." For the constr., 3. 33, ἐὰν . . χρήσῃθε, ἴσως ἂν . . κτήσασθε.

καὶ (οὓς) εὐεργέτας] see note 3. 24. The Thracians are supposed to be meant, who for services rendered to Darius when returning from his invasion of Scythia, were regarded as benefactors of Persia. But could the king on any supposition be said πιστεῖν Teres and the Odrysae? Böhmcke is more probably right in referring the passage to Mentor and Memnon (Thirl. 6. 143; Grote, 11. 609), though in this case πολεμοῦσι can hardly be understood strictly—at least there is no direct evidence of the fact.

Φιλίππῳ] Bekk. and Dind.; Vöm. and the Zur. editors Φίλιππον from S. The acc. might legitimately stand here, the case being accommodated to μισοῦσι, as Lys. 6. 32, ἐπιτιμᾷ καὶ ἀποδοκιμάζει τῶν

ἀρχόντων τισί. But we also find passages where πολεμεῖν standing alone takes the acc., as 23. 165, μῆνας ἑπτὰ διήγαγεν ἡμᾶς πολεμῶν.

§ 32. ὁ πρᾶττων] "the person who conducted and was in the secret of . ." The allusion is to Hermias, the despot of Atarneus and friend of Aristotle, who married his sister. cf. Grote, 1. c.

ἀνάσπαστος] a word often used by Herod. of the inhabitants of cities carried off into farther Asia. Here of Hermias, who was seized by Mentor and sent up to Susa, where he was put to death.

καὶ πάσας] "and the king will hear of all the intrigues . . whom he might conceive to be speaking . ." (Thuc. 1. 68, τῶν λεγόντων . . . ὑπενεοῖτε ὡς ἔνεκεν τῶν αὐτοῖς ἰδίᾳ διαφόρων λέγουσι), but from the very person who conducted and managed them; so that the charges will be credible, and the only argument left for our a. will be one which . ."

§ 33. τι πεισόμεθα] 9. 20. διαλέξεται] 2. 6: for the fut. ind. 1. 2, ἐρεῖ.



ἀποθέσθαι δι' ἣν πολλάκις ἡλαττώθητε, “ὁ δὲ βάρβαρος” καὶ “ὁ κοινὸς ἅπασιν ἐχθρὸς” καὶ πάντα τὰ τοιαῦτα. 34. ἐγὼ γὰρ ὅταν τιν' ἴδω τὸν μὲν ἐν Σούσοις καὶ Ἐκβατάνοις δεδοικότα καὶ κακόνουν εἶναι τῇ πόλει φάσκοντα, ὃς καὶ πρότερον συνεπηνώρθωσε τὰ τῆς πόλεως πράγματα καὶ νῦν ἐπηγγέλλετο (εἰ δὲ μὴ ἐδέχεσθ' ὑμεῖς ἀλλ' ἀπεψηφίζεσθε, οὐ τὰ ἐκείνου αἷτια), ὑπὲρ δὲ τοῦ ἐπὶ ταῖς θύραις ἐγγὺς οὕτως ἐν μέσῃ τῇ Ἑλλάδι αὐξανομένου ληστοῦ τῶν Ἑλλήνων ἄλλο τι λέγοντα, θαυμάζω, καὶ δέδοικα τοῦτον, ὅστις ἂν ἦ ποτ', ἐγὼ γ', ἐπειδὴ οὐχ οὗτος Φίλιππον.

35. Ἔστι τοίνυν τι πρᾶγμα καὶ ἄλλο, ὃ λυμαίνεται τὴν πόλιν ὑπὸ βλασφημίας ἀδίκου καὶ λόγων οὐ προσηκόντων διαβεβλημένον, εἴτα τοῖς μηδὲν τῶν ἐν τῇ πολιτείᾳ δικαίων βουλομένοις ποιεῖν πρόφασιν παρέχει καὶ πάντων ὅσα ἐκλείπει, δέον παρά του γίνεσθαι, ἐπὶ τοῦθ' εὐρήσετε τὴν αἰτίαν ἀναφερομένην. περὶ οὗ πάνυ μὲν φοβοῦμαι, οὐ μὴν ἀλλ' ἐρῶ. 36. οἶμαι γὰρ ἔξειν καὶ ὑπὲρ τῶν ἀπόρων τὰ δίκαια ἐπὶ τῷ συμφέρουντι τῆς πόλεως εἰπεῖν πρὸς τοὺς

ὁ δὲ β.] Schäf. says, “sine cunctatione scribendum ὁ δὲ βάρβαρος. Et videtur δέ in ipso καὶ latere. Cf. 21. 209, τὸν δὲ βάσκανον . . τὸν δὲ ὄλεθρον.” There is no need for any change. δὴ is due to the speaker, and is ironical. Pl. *Apol.* 27 A, ἄρα γινώσεται Σωκράτης, ὁ σοφὸς δὲ. “the barbarian forsooth!” and “the common enemy of Hellas,” and the like.

§ 34. πρότερον] i. e. in the time of Conon, B.C. 393. “helped to re-establish the fortunes of our city, and lately offered to do so.”

τὰ ἐκείνου] Bekk. st. with S.

τὰ ἐ.] Bekk. st. “the fault was not his.” But Dind. is, I think, right in retaining γε in his last edition, in spite of the authority of MS. S.

ληστοῦ] “but holds different language of him who close to our doors is thus growing up in the midst of Hellas as a robber of . . .” cf. 6. 6. With ληστοῦ comp. 9. 22.

ἐγὼ γ'] “and fear him, whoever he is, myself, because he . . .”

§ 35. Ἔστι τοίνυν] cf. 9. 47. It seems vain to attempt to reconcile the view here taken of the Theoric Fund with that put forward in the Olynthiac Orations, or with the tone and spirit of the attack in 3. 21 sq. on the policy of Eubulus and his party, by whom the Fund was upheld. The discrepancy has justly furnished critics with one of their strongest arguments against the genuineness of the speech.

διαβεβλημένον] “in invidiam vocata.” “the attacking of which.”

εἴτα] “and so.” 1. 12.

τῶν . . δ.] “public duties.”

καὶ πάντων] “and you will find that the reason of every failure on the part of any citizen to do his duty is still referred to this,”—this is the standing excuse.

δέον] Madv. 182: cf. 3. 18.

§ 36. τὰ δ. . . εἰπεῖν] “make out a case for the advantage.”

εὐπόρους καὶ ὑπὲρ τῶν κεκτημένων τὰς οὐσίας πρὸς τοὺς ἐπιδεεῖς, εἰ ἀνέλοιμεν ἐκ μέσου καὶ τὰς βλασφημίας ἃς ἐπὶ τῷ θεωρικῷ ποιοῦνται τινες οὐχὶ δικαίως, καὶ τὸν φόβον ὡς οὐ στήσεται τοῦτο ἄνευ μεγάλου τινὸς κακοῦ· οὐδὲν ἂν εἰς τὰ πράγματα μείζον εἰσενεγκαίμεθα, οὐδ' ὃ τι κοινῇ μᾶλλον ἂν ὅλην ἐπιρρώσειε τὴν πόλιν. 37. οὕτως δὲ σκοπεῖτε· ἐρῶ δ' ὑπὲρ τῶν ἐν χρεία δοκούντων εἶναι πρότερον. ἦν ποτ' οὐ πάλαι παρ' ἡμῖν ὅτ' οὐ προσήει τῇ πόλει τάλαντα ὑπὲρ τριάκοντα καὶ ἑκατόν· καὶ οὐδεὶς ἐστὶ τῶν τριηραρχεῖν δυναμένων οὐδὲ τῶν εἰσφέρειν ὅστις οὐκ ἡξίου τὰ καθήκοντα ἐφ' ἑαυτὸν ποιεῖν ὅτι χρήματα οὐ περιῆν, ἀλλὰ καὶ τριήρεις ἐπλεον καὶ χρήματα ἐγίγνετο καὶ πάντα ἐποιοῦμεν τὰ δέοντα. 38. μετὰ ταῦτα ἢ τύχη, καλῶς ποιούσα, πολλὰ πεποίηκε τὰ κοινά, καὶ τετρακόσια ἀντὶ τῶν ἑκατὸν ταλάντων προσέρχεται, οὐδενὸς οὐδὲν ζημιουμένου τῶν τὰς οὐσίας ἐχόντων, ἀλλὰ καὶ προσλαμβάνοντος· οἱ γὰρ εὐποροὶ πάντες ἔρχονται

κ. τὰς οὐσίας] cf. § 38. Lys. 29. 4, δεινὸν εἰ οἱ μὲν τὰς οὐσίας ἔχοντες ὀλοφυροῦνται τριηραρχοῦντες. Isocr. 6. 67. Thuc. 1. 7, οἱ τὰ μείζω κεκτημένοι. "people of property."

εἰ ἀνέλοιμεν] "could we remove out of the way (clear away) both the abuse which some direct against . . ., and the fear expressed that it (i. e. the Theoric Fund) cannot stand (be maintained) without . . ." With φ. ὡς στήσεται comp. 14. 25, οἱ λέγοντες φοβοῖεν ὡς ἥξει βασιλεὺς : Soph. *El.* 1426.

στήσεται] 4. 43; supr. 10. οὐ, κ.τ.λ.] "no greater service to our affairs could we contribute, or one more likely to strengthen the whole commonwealth (i. e. than removing the dissatisfaction about the Theoric Fund)."

§ 37. ἦν] "there was a time, not long ago (cf. 4. 3, ἐξ οὗ χρόνος οὐ πολὺς), when there did not come in to the state . . (when our yearly re-

venue was . .)."

προσήει] in the next section προσέρχεται: Thuc. 2. 13, προσιόντων. See Böckh's remarks on this passage in his *Publ. Econ.* bk. 3, c. 19.

οὐκ ἡξίου] "demurred to perform," "claimed to be exempt from." The οὐ is to be explained by the note to 6. 33.

τὰ κ.] "the duties that devolved on him because there was not a surplus." Xen. *Cyr.* 1. 2. 5, ὅπως καὶ οὗτοι τὰ καθήκοντα ἀποτελεῶσιν. The word gained greater currency afterwards as a term of the Stoical Ethics. Cf. Ritter and Preller, § 404.

ἐγίγνετο] "was forthcoming." Mr. K.

§ 38. καλῶς π.] 1. 28, "happily."

τῶν ἑκατόν] i. e. the 130 talents mentioned in § 37.

προσλ.] absolutely, "gaining."

μεθέζοντες τούτου, καὶ καλῶς ποιοῦσιν. 39. τι οὖν μαθόντες τοῦτο ὀνειδίζομεν ἀλλήλοις καὶ προφάσει χρώμεθα τοῦ μηδὲν ποιεῖν, πλὴν εἰ τῇ παρὰ τῆς τύχης βοήθειᾳ γεγυνῖα τοῖς ἀπόροις φθονοῦμεν; οὐς οὐτ' ἂν αἰτιασαίμην ἔγωγε οὐτ' ἀξιώ. 40. οὐδὲ γὰρ ἐν ταῖς ἰδίαις οἰκίαις ὀρώ τὸν ἐν ἡλικίᾳ πρὸς τοὺς πρεσβυτέρους οὕτω διακείμενον οὐδ' οὕτως ἀγνώμονα οὐδ' ἄτοπον τῶν ὄντων οὐδένα ὥστε, εἰ μὴ ποιήσουσιν ἅπαντες ὅσ' ἂν αὐτός, οὐ φάσκοντα ποιήσειν οὐδὲν οὐδ' αὐτόν· καὶ γὰρ ἂν τοῖς τῆς κακώσεως εἴη νόμοις οὗτός γε ἔνοχος· δεῖ γάρ, οἶμαι, τοῖς γονεῦσι τὸν ὠρισμένον ἐξ ἀμφοτέρων ἔρανον, καὶ παρὰ τῆς φύσεως καὶ παρὰ τοῦ νόμου, δικαίως φέρειν καὶ ἐκόντα ὑποτελεῖν. 41. ὥσπερ τοίνυν ἐνὸς ἡμῶν ἐκάστου τίς ἐστι γονεὺς, οὕτω συμπάσης τῆς

τούτου] i. e. the surplus, the Theoric Fund.

κ. ποιοῦσιν] "as they have perfect right." 21. 212, εἰσὶ . . . εἰς τὰ μάλιστα αὐτοὶ πλούσιοι καὶ καλῶς ποιοῦσι, where see Spalding's note.

§ 39. τί . . μαθόντες] Madv. 176 b, r.; Don. p. 382. "what then makes us reproach one another with this, and employ it as an excuse for . . ?"

πλὴν εἰ] 3. 18. μή, which Bekk. had after εἰ, he now omits with S.

φθονῶ has here a dat. of the thing, as in Isocr. 8. 124, οὐκ ἀγανακτοῦμεν, οὐδὲ φθονοῦμεν ταῖς εὐπραγίαις αὐτῶν. Id. 5. 131. "unless we grudge the relief which has been given by fortune to the needy."

οὐτ' ἀξιώ] "nor do I think it right." sc. αἰτιάσασθαι. 8. 46, χρήματα δ' εἰσφέρειν καὶ τοὺς συμμάχους ἀξιοῦν. 19. 98, and ib., ἀφίημι Αἰσχίνην καὶ ὑμᾶς συμβουλευῶ.

§ 40. ὥστε . . οὐ φάσκοντα] a not uncommon syntax: cf. 3. 1. Redh. quotes Isae. 9. 16, ἐπιδείξω . . οὕτω σφόδρα . . μισοῦντα τοῦτον, ὥστε πολὺν δὴ θάπτον διατιθέμενον. "for neither in private families do I find the grown-up son behaving so

. . or any one in the world so wanting in right feeling or so unreasonable as to declare that unless all will do just what he does, he will do nothing himself." τῶν ὄντων, sc. ἀνθρώπων. So Whiston, who yet tr. "consistent with his position."

τῆς κακώσεως] cf. *Gr. and Rom. Ant.* The ἀγὼν being τιμητός, the penalty might be fixed at death: cf. Lys. 13. 91.

ἔρανον] "for a man ought, I take it, to bring dutifully to his p. the contribution assigned both by nature and by the law, and pay it cheerfully." On the ἔρανος in general see Böckh, *Publ. Econ.* p. 345, Engl. Tr.; *Gr. and Rom. Ant.* s. v.; cf. Ps. Dem. 25. 21; 21. 101, with Buttmann's note.

§ 41. ἐνὸς . . τίς] "as then each of us has a parent, so ought we to look upon the collective people as the common parent of the state (and therefore entitled to all due maintenance), and so far from depriving them of any part of what the state gives them, we ought, if even there were none of these resources, to look out for other means of preventing . ."

πόλεως κοινούς δεῖ γονέας τοὺς σύμπαντας ἡγείσθαι, καὶ προσήκει τούτους οὐχ ὅπως ὦν ἡ πόλις δίδωσιν ἀφελέσθαι τι, ἀλλ' εἰ καὶ μηδὲν ἦν τούτων, ἄλλοθεν σκοπεῖν ὅπως μηδενὸς ὄντες ἐνδεεῖς περιοφθήσονται. 42. τοὺς μὲν τοίνυν εὐπόρους ταύτῃ χρωμένους τῇ γνώμῃ οὐ μόνον ἡγοῦμαι τὰ δίκαια ποιεῖν ἂν, ἀλλὰ καὶ τὰ λυσিতেλῇ· τὸ γὰρ τῶν ἀναγκαίων τινὰ ἀποστερεῖν κοινῇ κακόνους ἐστὶ ποιεῖν πολλοὺς ἀνθρώπους τοῖς πράγμασιν· τοῖς δ' ἐν ἐνδείᾳ, δι' ὃ δυσχεραίνουσι τὸ πρᾶγμα οἱ τὰς οὐσίας ἔχοντες καὶ κατηγοροῦσι δικαίως, τοῦτ' ἀφελεῖν ἂν συμβουλεύσαιμι. 43. δίειμι δέ, ὥσπερ ἄρτι, τὸν αὐτὸν τρόπον καὶ ὑπὲρ τῶν εὐπόρων, οὐ κατοκνήσας εἰπεῖν τάληθῇ. ἐμοὶ γὰρ οὐδεὶς οὕτως ἄθλιος οὐδ' ὠμὸς εἶναι δοκεῖ τὴν γνώμην, οὐκουν Ἀθηναίων γε, ὥστε λυπεῖσθαι ταῦτα λαμβάνοντας ὁρῶν τοὺς ἀπόρους καὶ τῶν ἀναγκαίων ἐνδεεῖς ὄντας. 44. ἀλλὰ ποῦ συντρίβεται τὸ πρᾶγμα καὶ ποῦ δυσχεραίνεται; ὅταν τὸ ἀπὸ τῶν κοινῶν ἔθος ἐπὶ τὰ

οὐχ ὅπως . . . ἀλλ'] cf. 6. 9.

§ 42. χρ. τῇ γν.] 4. 6.

ποιεῖν ἂν] Bekk. He now omits ἂν with S, and so Dind. It seems to be required by the argument,—“the wealthy then (as the result of the preceding argument) if they adopt this principle will, I think, not only do what is . . .” Bekker’s present reading can only mean “in adopting . . . are doing . . .” But this was just what he was urging them to do. I therefore retain ἂν.

κοινῇ] Mr. K. well tr. “is to unite them in disaffection to the commonwealth.”

δι' ὃ] “which makes.”

§ 43. δίειμι] “state the case in the same way on behalf of . . .”

ἄθλιος] 3. 21. “such a wretch, or so hardhearted.”

οὐκουν . . . γε] “at any rate among ourselves.” Soph. *Phil.* 907, οὐκουν ἐν οἷς γε δρᾶς. *Aut.* 992.

τοὺς ἀ. καί] a description of one and the same class. “the needy, who are in want of the necessities of life.”

§ 44. ποῦ συντρίβεται] “what is it in the thing that gives offence?” “where lies the grievance?” “Simile ductum de curribus in stadio currentibus, ad metam adhaerentibus, aut inter se complicatis eoque confractis.” Reiske.

ὅταν τό] “when they see persons transferring the practice followed in regard to the public funds to private.” The next section determines the sense of the passage. The rich were discontented on account of the confiscation to which their property was at any moment liable (cf. Böckh, *Publ. Econ.* bk. 3, c. 14). τὸν λέγοντα is then the popular speaker who, in the interest of the people as he professed, proposed such appropriation of the estates of the rich, and was a favourite accordingly. Cf. 8. 69, ὅστις μὲν . . . παρὶδὼν ἂν συνοίσει τῇ πόλει, κρίνει δημεύει, δίδωσι κατηγορεῖ . . . Schäf. understands τὸν λεγόντα to mean the “dives coram populo causam agens.”



ἴδια μεταβιβάζοντας ὁρῶσί τινας, καὶ μέγαν μὲν ὄντα παρ' ὑμῖν εὐθέως τὸν λέγοντα, ἀθάνατον δ' ἕνεκ' ἀσφαλείας, ἑτέραν δὲ τὴν κρύβδην ψήφον τοῦ φανερώς θορύβου. 45. ταῦτ' ἀπιστίαν, ταῦτ' ὀργὴν ἔχει. δεῖ γὰρ, ὦ ἄνδρες Ἀθηναῖοι, δικαίως ἀλλήλοις τῆς πολιτείας κοινωνεῖν. τοὺς μὲν εὐπόρους εἰς μὲν τὸν βίον τὸν ἑαυτῶν ἀσφαλῶς ἔχειν νομίζοντας καὶ ὑπὲρ τούτων μὴ δεδοικότας, εἰς δὲ τοὺς κινδύνους κοινὰ ὑπὲρ τῆς σωτηρίας τὰ ὄντα τῇ πατρίδι παρέχοντας, τοὺς δὲ λοιποὺς τὰ μὲν κοινὰ κοινὰ νομίζοντας καὶ μετέχοντας τὸ μέρος, τὰ δὲ ἐκάστου ἴδια τοῦ κεκτημένου. οὕτω καὶ μικρὰ πόλις μεγάλη γίγνεται καὶ μεγάλη σώζεται. ὥς μὲν οὖν εἴποι τις ἂν, ἃ παρ' ἐκατέρων εἶναι δεῖ, ταῦτ' ἴσως ἐστίν· ὥς δὲ καὶ γένοιτ' ἂν ἐν νόμῳ, διορθώσασθαι δεῖ.

46. Τῶν δὲ παρόντων πραγμάτων καὶ τῆς ταραχῆς πολλὰ πόρρωθὲν ἐστὶ τὰ αἷτια· ἃ εἰ βουλομένοις ὑμῖν ἀκούειν ἐστίν,

ἕνεκ' ἀσφ.] 3. 14.

ἑτέραν] “contradicts your openly expressed applause,” which last words Schäff. explains to mean, “*plausum coronae manifestum, qui divitem causam agentem nihil non sperare jubeat, quam spem post frustretur ἡ κρύβδην ψήφος.*” Do-bree understands the passage otherwise: “*quum videant suasorem gratiâ florere poenae securum, quippe qui iudicum suffragiis absolvatur, etsi clamore condemnatur.*” Alludit ad *παρανόμων γραφάς.*” But this does not seem to agree with the context.

§ 45. ἔχει] “breed,” “produce.”

2. 3; supr. 28; infr. 46.

δικαίως] cf. Don. *Nov Cratyl.* § 290.

τοὺς μὲν, κ.τ.λ.] “the wealthy believing themselves secure in regard to their fortunes, and without apprehension on that score (τούτων referring in a general way to τὸν βίον, 2. 3), and yet in times of danger putting their property at the service of the state for . . .” cf. 14. 25 sq.

κοινά] 2. 30.

μ. τὸ μέρος] “receiving their share.” Madv. 37 *a*, note.

ἴδια] “and private property as (exclusively) belonging to its owner.” Cic. *de Off.* 1. 7, “*justitiae primum munus est . . . ut communibus pro communibus utatur, privatis ut suis.*”

ὥς . . . εἴποι τις ἂν] cf. 6. 3. The meaning is, “this is perhaps a fair statement of the duties of each class; measures should be taken for securing the performance of them under the provisions of a law.”

ἐν] “according to,” “in conformity with.” Thuc. 1. 77. Pl. *Crit.* 121 B, ἐν τοῖς νόμοις βασιλεύειν. Pl. *Legg.* 9. 874 c, καθαρὸς ἐστὼ ἐν τῷ νόμῳ “*lege.*”

§ 46. πόρρωθεν] “of long standing;” cf. § 1.

βουλομένοις . . . ἐθέλω] 1. 1. On the dat. Madv. 38 *d*. “*saepius dicitur κατ' ἄλλειψιν infinitivi (ἀκούειν).*” Schäff. I rather think the full expression is the more common in Dem. Cf. 18. 11; 21. 130, and other passages collected by Weber, *Aristocr.* § 18.

ἐθέλω λέγειν. ἐξέστηκε, ὧ ἄνδρες Ἀθηναῖοι, τῆς ὑποθέσεως ἐφ' ἧς ὑμᾶς οἱ πρόγονοι κατέλιπον, καὶ τὸ μὲν προίστασθαι τῶν Ἑλλήνων καὶ δύναμιν συνεστηκυῖαν ἔχοντας πᾶσι τοῖς ἀδικουμένοις βοηθεῖν περίεργον ἐπείσθητε εἶναι καὶ μάταιον ἀνάλωμα ὑπὸ τῶν ταῦτα πολιτευομένων, τὸ δ' ἐν ἡσυχίᾳ διάγειν καὶ μηδὲν τῶν δεόντων πράττειν, ἀλλὰ προιεμένους καθ' ἐν ἑκαστον πάντα ἐτέρους ἐᾶσαι λαβεῖν, θαυμαστήν εὐδαιμονίαν καὶ πολλὴν ἀσφάλειαν ἔχειν ᾤεσθε. 47. ἐκ δὲ τούτων παρελθὼν ἐπὶ τὴν τάξιν ἐφ' ἧς ὑμῖν τετάχθαι προσήκεν ἕτερος, οὗτος εὐδαίμων καὶ μέγας καὶ πολλῶν κύριος ἦγονεν, εἰκότως· πρᾶγμα γὰρ ἔντιμον καὶ μέγα καὶ λαμπρόν, καὶ περὶ οὗ πάντα τὸν χρόνον αἱ μέγιστα τῶν πόλεων πρὸς αὐτὰς διεφέροντο, Λακεδαιμονίων μὲν ἡτυχηκότων, Θηβαίων δὲ ἀσχόλων διὰ τὸν Φωκικὸν πόλεμον γενομένων, ἡμῶν δὲ ἀμελούντων ἔρημον ἀνείλετο. 48. τοιγάρτοι τὸ μὲν φοβεῖσθαι τοῖς ἄλλοις, τὸ δὲ συμμάχους πολλοὺς ἔχειν καὶ δύναμιν μεγάλην ἐκείνῳ περιέγρονε, καὶ τοσαῦτα πράγματα καὶ τοιαῦτα ἤδη περιέστηκε τοὺς Ἕλληνας ἅπαντας ὥστε μηδ' ὅ τι χρὴ συμβουλευεῖν εὖπορον εἶναι.

49. Ὀντων δ', ὧ ἄνδρες Ἀθηναῖοι, τῶν παρόντων πραγμάτων, ὡς ἐγὼ κρίνω, φοβερῶν οὐδένες ἐν μείζονι κινδύνῳ τῶν

ὑποθέσεως] “the principle,” the subjective side of the *τάξις* of the next section. S γρ. has *τάξεως* here.

προίστασθαι] cf. 4. 3, note to *προσηκόντως*.

συνεστηκυῖαν] 8. 46. “standing.”

ἐπείσθητε] “have let yourselves be persuaded.”

τῶν ταῦτα π.] “by the politicians of these views,” “of this school;” the party referred to in 3. 22 sq. With the expression comp. 3. 29.

καθ' ἐν ἑ.] “one after another.” cf. 1. 14.

ἔχειν] “carries with it.” *supr.* 44.

§ 47. ἕτερος] “but in consequence of these things another (a stranger) has stepped forward into the position you ought to have filled

and become . .” cf. 8. 67.

καὶ περὶ οὗ] 9. 22, where however the subject is differently treated. The *έντιμον καὶ μέγα καὶ λαμπρόν* here is the honour of being the recognized *προστάτης* of Hellas, which Philip is here supposed to have gained at the end of the war, but which Dem. would never have admitted.

Λ. μὲν ἡτυχ., κ.τ.λ.] borrowed from 3. 27.

ἔρημον] “uncontested.” 3. 1. c.

§ 48. περιέγρονε] “the result to others is alarm, to himself the possession of many allies and great power; and difficulties so many and various encompass the Hellenes, that it is not even easy to know what advice to give.”

§ 49. οὐδένες] 1. 19.

πάντων εἰσὶν ὑμῶν, οὐ μόνον τῷ μάλιστα ὑμῖν ἐπιβουλεύειν Φίλιππον, ἀλλὰ καὶ τῷ πάντων ἀργότατα αὐτοῖς διακεῖσθαι. εἰ τοίνυν τὸ τῶν ὀνίων πλήθος ὀρῶντες καὶ τὴν εὐετηρίαν τὴν κατὰ τὴν ἀγοράν, τούτοις κεκήλησθε ὥς ἐν οὐδενὶ δεινῷ τῆς πόλεως οὐσης, οὔτε προσήκόντως οὔτ' ὀρθῶς τὸ πρᾶγμα κρίνετε. 50. ἀγορὰν μὲν γὰρ ἂν τις καὶ πανήγυριν ἐκ τούτων ἢ φαύλως ἢ καλῶς κατεσκευάσθαι κρίνοι· πόλιν δ' ἢν ὑπέιληφεν, ὅς ἂν τῶν Ἑλλήνων ἄρχειν αἰεὶ βούληται, μόνην ἂν ἐναντιωθῆναι καὶ τῆς πάντων ἐλευθερίας προστῆναι, οὐ μὰ Δί' ἐκ τῶν ὀνίων, εἰ καλῶς ἔχει, δοκιμάζειν δεῖ, ἀλλ' εἰ συμμάχων εὐνοία πιστεύει καὶ τοῖς ὅπλοις ἰσχύει, ταῦθ' ὑπὲρ τῆς πόλεως δεῖ σκοπεῖν· ἂ σφαλερῶς ὑμῖν καὶ οὐ καλῶς ἅπαντα ἔχει. 51. γνοίητε δ' ἂν, εἰ σκέψαισθε ἐκείνως. πότε μάλιστα ἐν ταραχῇ τὰ τῶν Ἑλλήνων γέγονε πράγματα; οὐδένα γὰρ χρόνον ἄλλον ἢ τὸν νυνὶ παρόντα οὐδ' ἂν εἰς εἴποι. τὸν μὲν γὰρ ἄλλον ἅπαντα εἰς δύο ταῦτα διήρητο τὰ τῶν Ἑλλήνων, Λακεδαιμονίους καὶ ἡμᾶς, τῶν δ' ἄλλων Ἑλλήνων οἱ μὲν ἡμῖν οἱ δὲ ἐκείνοις ὑπήκουον. βασιλεὺς δὲ καθ' αὐτὸν μὲν ὁμοίως ἅπασιν ἄπιστος ἦν, τοὺς δὲ

τῷ . . . ἐπιβ.] supr. § 11 sq.

ἀργ. . . δ.] 6. 3.

τὸ . . . πλήθος] Benseler omits τὸ with S. The omission is obviously due to the following τῶν. The art. cannot be dispensed with.

εὐετηρίαν . . . ἀγοράν] "pretiorum salubritatem." Reiske. cf. Thuc. 2. 38; Isocr. 4. 42, ἐμπόριον γὰρ ἐν μέσῳ τῆς Ἑλλάδος τὸν Πειραιᾶ κατεσκευάσατο, τοσαύτην ἔχονθ' ὑπερβολήν, ὥσθ' ἂ παρὰ τῶν ἄλλων ἐν παρ' ἐκάστῳ χαλεπὸν ἐστὶ λαβεῖν, ταῦθ' ἅπαντα παρ' αὐτῆς ῥάδιον εἶναι πορίσασθαι.

κεκήλησθε ὥς] "have let yourselves be beguiled into thinking." Madv. 181, r. 2.

§ 50. πανήγυριν] "fair." cf. Bekker's *Charicles*, p. 227, Engl. tr.

πόλιν δ'] "but for a city which every successive aspirant to dominion over Hellas (9. 37) has deemed could alone oppose him, and stand forward in defence of the liberty of

all, its prosperity assuredly ought not to be tested by the abundance of its market wares, but whether . . . , these, I say, are the questions one ought to consider in regard to such a city, and these . ." cf. 6. 10.

καὶ οὐ καλῶς ἅπαντα ἔχει] Bekk. st. from F T Ω; Bekk. καὶ οὐδαμῶς ἅπαντα κ. ἔχει, and so Vöm. and Dind. S pr. m. has καὶ οὐδαμῶς ἅπαντα ἔχει, obviously a distortion of the reading in F T Ω.

§ 51. γνοίητε, κ.τ.λ.] Madv. 135. οὐδένα γάρ] "certainly no one could name any other than . . ."

εἰς δ. ταῦτα διήρητο] S omits εἰς δ. ταῦτα and has διηρεῖτο: it omits also δ' after τῶν. "was divided into the two parties of the L. and ourselves." Thuc. 1. 1; Id. 3. 82 init.

δύο ταῦτα] cf. § 4.

καθ' αὐτόν] "upon his own account."

κρατουμένους τῷ πολέμῳ προσλαμβάνων, ἄχρι οὗ τοῖς ἐτέροις ἐξ ἴσου ποιήσαι, διεπιστεύετο, ἔπειτ' οὐχ ἡττον αὐτὸν ἐμίσουν οὓς σώσειε τῶν ὑπαρχόντων ἐχθρῶν ἐξ ἀρχῆς.  
 52. νῦν δὲ πρῶτον μὲν βασιλεὺς ἅπασιν τοῖς "Ελλήσιν οἰκείως ἔχει, καὶ πάντων δὴ ἥκιστα ἡμῖν, ἂν τι μὴ νῦν ἐπανορθώσῃμεθα· ἔπειτα προστασίαι πολλαὶ καὶ πανταχόθεν γίνονται, καὶ τοῦ πρωτεύειν ἀντιποιοῦνται μὲν πάντες, ἀφεστᾶσι δ' ἔνιοι καὶ φθονοῦσι καὶ ἀπιστοῦσιν ἑαυτοῖς, οὐχ ὥς ἔδει, καὶ γεγόνασι καθ' αὐτοὺς ἕκαστοι, Ἀργεῖοι Θηβαῖοι Λακεδαιμόνιοι Κορίνθιοι Ἀρκάδες ἡμεῖς.  
 53. ἀλλ' ὅμως εἰς τοσαῦτα μέρη καὶ τοσαύτας δυναστείας διηρημένων τῶν Ἑλληνικῶν πραγμάτων, εἰ δεῖ τάληθῇ μετὰ παρρησίας εἰπεῖν, τὰ παρ' οὐδέσιν τούτων ἀρχεῖα καὶ βουλευτήρια ἐρημότερα ἂν τις ἴδοι τῶν Ἑλληνικῶν πραγμάτων ἢ τὰ παρ' ἡμῖν, εἰκότως· οὔτε γὰρ φιλῶν οὔτε πιστεύων οὔτε

προσλαμβάνων] "he used to take to him (take up the cause of) those who were getting worsted in war, and retain their confidence till he put them on an equality with . . ."

ἄχρι οὗ . . . π.] Madv. 114 c, r. 1. Völm. and Benseler read ἄχρισ, to avoid the hiatus.

οὓς σώσειε] 9. 45, οὓς αἰσθονται.

τῶν ὑ. ἐχ. ἐξ ἀρχῆς] Mr. K. inadvertently tr. "his original enemies." The meaning clearly is the "original enemies" of the parties succoured.

§ 52. καὶ πάντων] "expectes ἀλλὰ πάντων. Sed Graeci scriptores enuntiationes negantes, quarum de genere nostra est, aientibus persaepe jungunt per copulativam καί." Schäf. The meaning is, "the king is on friendly terms with all the H. and therefore with us; but with us least of all, unless we do something to put things on a better footing." καὶ therefore may be tr. "though."

προστασίαι] Instead of Athens being acknowledged as the champion of Hellas, "protectorates are starting up in great numbers on all

sides." On all sides states were aspiring προῖστασθαι τῶν Ἑ., but on condition that they had the hegemony. supr. 6, οἱ μὲν ὑπὲρ τῆς ἡ. ἡμῖν ἀντιλέγουσιν.

ἀφεστᾶσι] "have seceded," "hold themselves aloof."

ἑαυτοῖς] "one another." cf. 4. 10.

οὐχ ὥς ἔδει] "secur quam oportebat." 18. 271, φορὰν τινα τῶν πραγμάτων χαλεπήν καὶ οὐχ οἷαν ἔδει. On οὐχ cf. 3. 1; 4. 38, ὥς οὐκ ἔδει.

§ 53. δυναστείας, used in § 4 in a more strictly political sense, here as referring to the states just mentioned means "powers," "leaderships." cf. Isocr. 4. 22, where the word is used as = ἡγεμονία.

διηρ. τῶν Ἑ. πρ.] "the politics of H.," or simply "Hellas:" cf. Thuc. 1. 110 in.

οὐδέσιν] 1. 19. "there are none whose town-halls and council-chambers one would see more deserted by H. politics . . ."

ἴδοι τῶν Ἑ. πρ.] cf. 18. 59; 3. 25.

φιλῶν] "from love."



φοβούμενος οὐδεὶς ἡμῖν διαλέγεται. 54. αἴτιον δὲ τούτων οὐχ ἓν, ὧ ἄνδρες Ἀθηναῖοι, (ῥάδιον γὰρ ἂν ἦν ὑμῖν μεταθεῖναι), ἀλλὰ πολλὰ καὶ παντοδαπὰ ἐκ παντὸς ἡμαρτημένα τοῦ χρόνου, ὧν τὸ καθ' ἕκαστον ἐάσας, εἰς ὃ πάντα συντείνει λέξω, δεηθεὶς ὑμῶν, ἂν λέγω τάλληθῇ μετὰ παρρησίας, μηδὲν ἀχθεσθῆναί μοι. πέπραται τὰ συμφέροντα ἐφ' ἐκάστου τῶν καιρῶν, καὶ μετειλήφατε ὑμεῖς μὲν τὴν σχολὴν καὶ τὴν ἡσυχίαν, ἐφ' ὧν κεκληλημένοι τοῖς ἀδικοῦσιν οὐ πικρῶς ἔχετε, ἕτεροι δὲ τὰς τιμὰς ἔχουσιν. 55. καὶ τὰ μὲν περὶ τᾶλλα οὐκ ἄξιον ἐξετάσαι νῦν· ἀλλ' ἐπειδὴν τι τῶν πρὸς Φίλιππον ἐμπέσῃ, εὐθὺς ἀναστὰς τις λέγει ὡς οὐ δεῖ ληρεῖν οὐδὲ γράφειν πόλεμον, παραθεὶς εὐθέως ἐξῆς τὸ τὴν εἰρήνην ἄγειν ὡς ἀγαθὸν καὶ τὸ τρέφειν μεγάλην δύναμιν ὡς χαλεπὸν, καὶ “διαρπάζειν τινὲς τὰ χρήματα βούλονται,” καὶ ἄλλους λόγους ὡς οἷόν τε ἀληθεστάτους λέγουσιν. 56. ἀλλὰ δεῖ δήπου τὴν μὲν εἰρήνην ἄγειν οὐχ ὑμᾶς πείθειν,

διαλέγεται] 2. 6.

§ 54. αἴτιον δέ] cf. 9. 2. “and this state of things comes not from a single cause, but from errors many and various committed throughout times gone by.”

ἐκ π. . . τοῦ χρ.] 4. 1.

ὧν . . ἐάσας] “waiving an enumeration.”

μηδὲν ἀχθ.] cf. 9. 3.

ἐφ' ἐ. τῶν κ.] “on the occasion of each of your . . .” “upon every opportunity.” 9. 38. Benseler reads ἀφ' from S—a mere clerical error elevated to the dignity of a new reading.

μετειλήφατε] “have received as your share.” Madv. 57, note.

τὴν σχολήν] 8. 53, ἐκ δὲ πάντων περιγίγνεται ὑμῖν μὲν ἡ σχολὴ καὶ τὸ μηδὲν ἤδη ποιεῖν . . . τοῦτοισ δὲ αἱ χάριτες καὶ ὁ μισθὸς ὁ τούτων.

κεκληλημένοι] supr. 49.

ἕτεροι] “intelligendi sunt proditores a Philippo corrupti.” Schäf.

τὰς τ.] “while others get the rewards,” = the ὁ μισθός of the pass. just quoted.

§ 55. καὶ . . ἄλλ'] cf. 9. 59.

τὰ . . περὶ τᾶλλα] “the circumstances of the other cases.” 8. 52.

τι τῶν πρὸς Φ.] “any of the questions between us and P.” 14. 2, ὡς γνώμης ἔχω περὶ τῶν πρὸς βασιλέα, and ib. § 6.

ἐμπέσῃ] “comes up,” “is started.” Pl. Rep. I. 354 B, λόγου ἐμπεσόντος ὅτι . . Also of the speaker, 18. 42, ἀλλὰ γὰρ ἐμπέπτωκα εἰς λόγους.

τις] one of the peace-at-any-price party.

γράφειν π.] supr. § 18.

παραθεὶς . . ἐξῆς] “going on immediately to say ‘what a blessing it is to be at peace. . .’” For τὸ τὴν εἰρ. Bens. had τῷ . . from S.

ὡς οἷόν τε ἀληθεστάτους] Bekk. st. from S; ὡς οἷονται ἀλ. Bekk.

§ 56. ἀλλὰ δεῖ] “but surely it is not *you* that need to be persuaded to keep the peace—you that sit persuaded already—but the person who is committing hostilities.” For οἱ Bekk. had οἱ γε. He now omits γε, with S.

οὐ πεπεισμένοι κάθησθε, ἀλλὰ τὸν τὰ τοῦ πολέμου πράττοντα· ἂν γὰρ ἐκείνος πεισθῇ, τά γε ἀφ' ὑμῶν ὑπάρχει νομίζειν δ' εἶναι χαλεπὰ οὐχ ὅσα ἂν εἰς σωτηρίαν δαπανῶμεν, ἀλλ' ἃ πεισόμεθ' ἂν μὴ ταύτ' ἐθέλωμεν ποιεῖν, καὶ τὸ διαρπασθήσεσθαι τὰ χρήματα τῷ φυλακὴν εὔρεῖν δι' ἧς σωθήσεται κωλύειν, οὐχὶ τῷ τοῦ συμφέροντος ἀποστῆναι.

57. καίτοι ἔγωγε ἀγανακτῶ καὶ τοῦτο, εἰ τὰ μὲν χρήματα λυπεῖ τινὰς ὑμῶν εἰ διαρπασθήσεται, ἃ καὶ φυλάττειν καὶ κολάζειν τοὺς ἀρπάζοντας ἐφ' ὑμῖν ἐστί, τὴν δὲ Ἑλλάδα πᾶσαν ἐφέξῃς οὕτως Φίλιππος ἀρπάζων οὐ λυπεῖ, καὶ ταύτ' ἐφ' ὑμᾶς ἀρπάζων. 58. τί ποτ' οὖν, ὦ ἄνδρες Ἀθηναῖοι, τὸν μὲν οὕτω φανερώς ἀδικοῦντα καὶ πόλεις καταλαμβάνοντα οὐδεὶς πῶποτε τοῦτον εἶπεν ὥς ἀδικεῖ καὶ πόλεμον ποιεῖ, τοὺς δὲ μὴ ἐπιτρέπειν μηδὲ προῖεσθαι ταῦτα συμβουλευόντας, τούτους πόλεμον ποιεῖν φασίν; ὅτι τὴν αἰτίαν τῶν ἐκ τοῦ πολέμου συμβησομένων δυσχερῶν (ἀνάγκη γάρ, ἀνάγκη πολλὰ λυπηρὰ ἐκ τοῦ πολέμου γίγνεσθαι) τοῖς ὑπὲρ ὑμῶν τὰ βέλτιστα λέγειν οἰομένοις ἀναθεῖναι βούλονται. 59. ἡγοῦνται γάρ, ἐὰν μὲν ὑμεῖς ὁμοθυμαδὸν ἐκ μιᾶς γνώμης Φίλιππον ἀμύνησθε, κακείνου κρατήσιν ὑμᾶς καὶ αὐτοῖς οὐκ ἔσεσθαι μισθαρνεῖν, ἂν δ' ἀπὸ τῶν πρώτων

τά γε ἀφ' ὑμ. ὑπ.] 8. 5, τά γε ἀφ' ὑμῶν ἔτοιμα ὑπάρχοντα ὁρῶ. “quae quidem a vobis praestanda;” “your part,” “you are quite ready on your part.”

καὶ τό] “and prevent that ‘plundering the treasury’ they talk of (supr. 55) by devising means for its safe keeping, not by withdrawing from our interest.” cf. 8. 53, 54.

§ 57.] ἀγ. . . τοῦτο] Madv. 27; Heind. Pl. *Phaed.* § 21. “yet this too moves my indignation that some of you are pained at the possible embezzlement . . (on εἰ δ. Madv. 132 d), but are not pained to see P. plundering all H. in detail in the way he is doing, and plundering it moreover in order to attack you.”

For καὶ τοῦτο Dem. has (8. 55) καὶ αὐτὸ τοῦτο, and so Bekk. He

now omits αὐτό, with F S and pr. Y.

οὕτωςί] 1. 20; supr. 34. Observe the οὐ which legitimately follows εἰ, “that.” Madv. 194 c, and 202, r., and note to 1. 24.

§ 58. τί ποτ'] “why then, I ask, is it that of the man . . has said that . .”

ὥς ἀδικεῖ] Madv. 159, r. 3.

πόλ. ποιεῖ] Bekk.; πολεμοποιεῖ Dind., as Xen. *Hell.* 5. 2. 30, λαμβάνω τουτονὶ Ἰσμήνιον ὥς πολεμοποιεῖ.

ἀναθεῖναι] “cast upon.” 18. 17, τὰ πεπραγμένα . . ἀνατίθεις ἐμοί.

§ 59. ὅμ. ἐκ μιᾶς γνώμης] cf. on 3. 6. “heartily out of one mind,” “with one heart and mind.” Dind. encloses ἐκ μ. γνώμης in brackets.

ἀπὸ . . θ.] “if on the first alarm

θορύβων αἰτιασάμενοί τινας πρὸς τὸ κρίνειν τράπησθε, αὐτοὶ μὲν τούτων κατηγοροῦντες ἀμφοτέρ' ἔξιν, καὶ παρ' ὑμῖν εὐδοκίμησιν καὶ παρ' ἐκείνου χρήματα λήψεσθαι, ὑμᾶς δ' ὑπὲρ ὧν δεῖ παρὰ τούτων δίκην λαβεῖν, παρὰ τῶν ὑπὲρ ὑμῶν εἰρηκότων λήψεσθαι. 60. αἱ μὲν ἐλπίδες αἱ τούτων αὐται, καὶ τὸ κατασκευάσμα τὸ τῶν αἰτιῶν, ὥς ἄρα βούλονται τινες πόλεμον ποιῆσαι· ἐγὼ δ' οἶδα ἀκριβῶς ὅτι οὐ γράψαντος Ἀθηναίων οὐδενὸς πόλεμον πολλὰ Φίλιππος ἔχει τῶν τῆς πόλεως καὶ νῦν εἰς Καρδίαν πέπομφε βοήθειαν. εἰ μέντοι βουλόμεθ' ἡμεῖς μὴ προσποιεῖσθαι πολεμεῖν ἡμῖν ἐκείνον, ἀνοητότατος πάντων ἂν εἴη εἰ τοῦτ' ἐξελέγχοι· ὅταν γὰρ οἱ ἀδικούμενοι ἀρνῶνται, τί τῷ ἀδικοῦντι προσήκει; 61. ἀλλ' ἐπειδὰν ἐφ' ἡμᾶς αὐτοὺς ἴη, τί φήσομεν τότε; ἐκείνος μὲν γὰρ οὐ πολεμεῖν, ὥσπερ οὐδὲ Ὡρεῖταις τῶν στρατιωτῶν ὄντων ἐν τῇ χώρᾳ, οὐδὲ Φεραίοις πρότερον, πρὸς τὰ τείχη προσβάλλων αὐτῶν, οὐδ' Ὀλυνθίοις ἐξ ἀρχῆς, ἕως ἐν αὐτῇ τῇ χώρᾳ τὸ στράτευμα παρῆν ἔχων. ἢ καὶ τότε τοὺς ἀμύνεσθαι κελεύοντας πόλεμον ποιεῖν φήσομεν; οὐκοῦν ὑπόλοιπον δουλεύειν· οὐ γὰρ ἄλλο γε οὐδὲν ἐνι.

you arraign certain persons, and occupy yourselves with bringing them to trial, they by accusing them will secure both advantages, be popular with you . . .”

ἀμφ. . . καὶ . . . καί] 1. 14.

§ 60. αἱ μὲν, κ.τ.λ.] “such are the hopes of these men, such the contrivance of their charges that . . .” Madv. 10.

For πολλά Dem. 8. 58 has καὶ ἄλλα πολλά Φ., which is Dindorf's reading here.

εἰς Καρδίαν] cf. 9. 35.

μὴ προσποιεῖσθαι] “to pretend that he is not,” “assume that he is not.” 6. 33, οὐχὶ βουλοίμην. In 8. 58 the emphasis of the last words of the sentence is different. For ἡμῖν ἐκείνον, Dem. has αὐτὸν ἡμῖν.

ἀρνῶνται] sc. ἀδικούμενοι. Compare with Schäfer Eur. *Alc.* 1177, οὐ γὰρ εὐτυχῶν ἀρήσομαι, where

Monk quotes *Orest.* 1597, ἀρνέει κατακτὰς καὶ φ' ὕβρει λέγεις τάδε.

τί . . . προσήκει] Redh. understands *ὁμολογεῖν* from the preceding ἀρνῶνται, as 19. 82, μὴ δὴ ταῦτα λέγειν αὐτὸν εἶατε, ἀλλ' ὥς οὐκ ἀπολώλασι Φωκεῖς δεικνύναι, sc. κελεύετε. It is not necessary to supply any thing. “what should the perpetrator of the wrong do?”

§ 61.] For ἐφ' ἡμᾶς αὐτοὺς Dem. (8. 59) has ἐπ' αὐτοὺς ἡμᾶς.

μὲν γάρ] cf. 9. 17. On the subject of this section cf. 9. 10 sq. “he of course will protest that he is not making war, as he did to . . . as he did to the Ph. before, when he was assaulting their walls, and to the Ol. at first, until he was actually in their territory at the head of his army.”

οὐ] i. e. οὐ φήσει π.

π. ποιεῖν] supr. 58; 9. 7.

οὐ γὰρ ἄλλο . . . ἐνι] 8. 59, οὐ

62. Καὶ μὴν οὐχ ὑπὲρ τῶν ἴσων ὑμῖν καὶ τισι τῶν ἄλλων ἀνθρώπων ἔσθ' ὁ κίνδυνος· οὐ γὰρ ἐφ' αὐτῷ ποιήσασθαι τὴν πόλιν βούλεται Φίλιππος ὑμῶν, οὐ, ἀλλ' ὅλως ἀνελεῖν. οἶδε γὰρ ἀκριβῶς ὅτι δουλεύειν μὲν ὑμεῖς οὐτ' ἐθελήσετε οὐτ', ἀν ἐθέλητε, ἐπιστήσεσθε· ἄρχειν γὰρ εἰώθατε· πράγματα δὲ παρασχεῖν αὐτῷ, ἀν καιρὸν λάβητε, πλείω τῶν ἄλλων ἀνθρώπων ἀπάντων δυνήσεσθε. διὰ ταῦτα ὑμῶν οὐχὶ φείσεται, εἴπερ ἐγκρατὴς γενήσεται. 63. ὥς οὖν ὑπὲρ τῶν ἐσχάτων ἐσομένου τοῦ ἀγῶνος ὑμῖν, οὕτω προσήκει γινώσκειν, καὶ τοὺς πεπρακότας αὐτοὺς ἐκείνῳ φανερώς ἀποτυμπανίσαι· οὐ γὰρ ἔστιν, οὐκ ἔστι τῶν ἔξω τῆς πόλεως ἐχθρῶν κρατῆσαι πρὶν ἂν τοὺς ἐν αὐτῇ τῇ πόλει κολάσῃτε ἐχθρούς, ἀλλ' ἀνάγκη τοῦτοις ὥσπερ προβόλοις προσπταίσαντας ὑστερίζειν ἐκείνων. 64. πόθεν οἴεσθε νῦν αὐτὸν ὑβρίζειν ὑμᾶς (οὐδὲν γὰρ ἄλλο ἔμοιγε δοκεῖ ποιεῖν ἢ τοῦτο) καὶ τοὺς μὲν ἄλλους εὖ ποιοῦντα, εἰ μὴδὲν ἄλλο, ἐξαπατᾶν, ὑμῖν δὲ ἀπειλεῖν ἤδη. οἶον Θετταλοὺς πολλὰ δούς ὑπηγάγετο εἰς

γὰρ ἄλλο γ' οὐδὲν ἔστι μεταξὺ τοῦ μήτ' ἀμύνεσθαι μήτ' ἄγειν ἡσυχίαν ἔασθαι.

§ 62. ὑπὲρ τῶν ἴσων] “for an equal risk.” Thuc. 2. 42, διδασκαλίαν τε ποιούμενος μὴ περὶ ἴσου ὑμῖν εἶναι τὸν ἀγῶνα καὶ οἷς τῶνδε μὴδὲν ὑπάρχει ὁμοίας. For τισι τῶν ἄλλων, which is feeble, Dem. has τοῖς ἄλλοις, which is obviously required to give full rhetorical force to the argument.

οὐ γὰρ . . οὐ] (the second οὐ is wanting in 8. 60). Cf. Dem. 21. 112, οὐ μέτεστι τῶν ἴσων, οὐ μέτεστιν, οὐ. Soph. *Aj.* 970.

ἐθελήσετε] “consent to be subject, nor if you did would you know how.”

§ 63. ὥς . . . οὕτω] cf. 4. 16. Thuc. 7. 15, ὥς τῶν ἡγεμόνων ὑμῖν μὴ μεμπτῶν γεννημένων οὕτω τὴν γνώμην ἔχετε. Don. *Gr. Gr.* p. 605. “you ought then to make up your minds that the struggle will be one for life and death.” For ἐσομένου 8. 61 has the more forcible ὄντος.

Bekk. had φανερώς μισεῖν καὶ ἀποτυμπανίσαι. He now omits μισεῖν καί, with S T.

ἀποτυμπανίσαι] 9. 61. οὐ γὰρ . . ἐχθρούς] taken from 8. 61; 9. 53.

προβόλοις] Ps. Dem. 25. 84, μὴ δὴ πρὸς οὓς αὐτοὺς ἐχώσας λιμένας καὶ προβόλων ἐνέπλησας, πρὸς τοῦτοις προσορμίζου. On account of προσπταίσαντες we must understand the word here in a metaphorical sense—“stumbling-blocks,” “stones in the way.”

ὑ. ἐκείνων] “and so be too late for the others,” i. e. your foreign enemies.

§ 64. καὶ τοὺς μὲν] “and whilst by conferring benefits on them he deceives the rest, if nothing else (19. 98, ἡ ἀπολογία, καὶ εἰ μὴδὲν ἄλλο, τοῦνομα γοῦν ἔχει φιλόανθρωπον), has begun (ἤδη) to threaten you.”

πολλά] 2. 7; 6. 22.

ὑπηγάγετο] “artfully led them on,” “lured them”—the middle of



τὴν νῦν παροῦσαν δουλείαν· οὐδ' ἂν εἰπεῖν δύναίτο οὐδεὶς ὅσα τοὺς τάλαιπώρους Ὀλυνθίους πρότερον δοὺς Ποτίδαιαν ἐξηπάτησε καὶ πολλὰ ἕτερα· Θηβαίους τὰ νῦν ὑπάγει τὴν Βοιωτίαν αὐτοῖς παραδοὺς καὶ ἀπαλλάξας πολέμου πολλοῦ καὶ χαλεποῦ. 65. ὥστε καρπωσάμενοί τινα ἕκαστοι τούτων πλεονεξίαν οἱ μὲν ἤδη πεπόνθασιν ἂ δὴ πεπόνθασιν, οἱ δ' ὅτι ἂν ποτε συμβῇ πείσονται. ὑμεῖς δὲ ὦν μὲν ἀπεστέρησθε σιωπῶν· ἀλλ' ἐν αὐτῷ τῷ τὴν εἰρήνην ποιήσασθαι πόσα ἐξηπάτησθε, πόσων ἀπεστέρησθε. οὐχὶ Φωκέας, οὐ Πύλας, οὐχὶ τὰ ἐπὶ Θράκης, Δορίσκον, Σέρριον, τὸν Κερσοβλέπτην αὐτόν; οὐ νῦν Καρδίαν ἔχει καὶ ὁμολογεῖ; 66. τί ποτ' οὖν ἐκείνως τοῖς ἄλλοις καὶ ὑμῖν τοῦτον τὸν τρόπον προσφέρεται; ὅτι ἐν μόνῃ τῶν πασῶν πόλεων τῇ ὑμετέρα ἄδεια ὑπὲρ τῶν ἐχθρῶν λέγειν δέδοται, καὶ λαβόντα χρήματα αὐτὸν ἀσφαλές ἐστι λέγειν παρ' ὑμῖν, κἂν ἀφηρημένοι τὰ ὑμέτερα αὐτῶν ἦτε. 67. οὐκ ἦν ἀσφαλές λέγειν ἐν Ὀλύνθῳ τὰ Φιλίππου μὴ συνενυπεπονθότων τῶν πολλῶν Ὀλυνθίων τῷ Ποτίδαιαν καρποῦσθαι· οὐκ ἦν ἀσφαλές λέγειν ἐν Θεσσαλίᾳ τὰ Φιλίππου μὴ συνενυπεπονθότος τοῦ πλήθους τοῦ

course expressing that it was with a selfish object. 6. 31.

[Ποτίδαιαν] 2. 7; 6. 20.

[ὑπάγει] Bekk. st. from S: ὑπάγεται Bekk.

[πολλοῦ] "tedious," i. e. the Phocian War. cf. Grote, 11. 520.

§ 65. ὥστε, κ.τ.λ.] "so that these people, after enjoying each of them a certain advantage, have some of them . . ." cf. 6. 20 sq.

[ἂ δὴ π.] Bekk. st. from S. "what we all know." 3. 8, ἐχόντων ὡς ἔχουσι. Dem. 8. 63 has ἂ δὴ πάντες ἴσασιν, and so Bekk. and Dind.

[ὅτι ἂν . . . σ.] "whatever may one day befall them." In 8. 69 we have ὅταν πότε σ., "sooner or later."

[ὑμεῖς δὲ . . . ἀλλ'] "and as to yourselves, to say nothing of . . ." 9. 35.

[ἐν αὐτῷ τῷ] 6. 7; 9. 15 sq.

[Φωκέας] depending on ἔχει.

[Καρδίαν] cf. 9. 16, 35. In 8. 64, τὴν πόλιν τὴν Καρδιανῶν. ὁμολογεῖ, i. e. ἔχειν.

§ 66.] For τοῦτον τὸν τρ. Dem. 8. 64 has οὐ τὸν αὐτὸν τρ. ἡμῖν.

[ὅτι ἐν μ.] "because your city is the only one of them all in which liberty is allowed to speak for its enemies—the only one in which a man may safely after taking a bribe himself speak before you." αὐτόν to bring out the contrast between the hireling speaker and the people ἀφηρημένοι.

[ἄδεια . . . λ.] 1. 15, εἰς ἀνάγκην ποιεῖν.

§ 67. οὐκ ἦν] "it was not safe at O. to speak in favour of P. without the people sharing the benefit by enjoying P." 6. 20.

Θετταλῶν τῷ τοὺς τυράννους ἐκβαλεῖν Φίλιππον αὐτοῖς καὶ τὴν πυλαίαν ἀποδοῦναι· οὐκ ἦν ἐν Θήβαις ἀσφαλές, πρὶν τὴν Βοιωτίαν ἀπέδωκε καὶ τοὺς Φωκέας ἀνεῖλεν. 68. ἀλλ' Ἀθήνησιν οὐ μόνον Ἀμφίπολιν καὶ τὴν Καρδιανῶν χώραν ἀπεστερηκότος Φιλίππου, ἀλλὰ καὶ κατασκευάζοντος ἡμῖν ἐπιτείχισμα τὴν Εὐβοίαν καὶ νῦν ἐπὶ Βυζάντιον παριόντος ἀσφαλές ἐστι λέγειν ὑπὲρ Φιλίππου. καὶ γάρ τοι τούτων μὲν ἐκ πτωχῶν ἔνιοι ταχὺ πλούσιοι γίγνονται καὶ ἐξ ἀνωνύμων καὶ ἀδόξων ἔνδοξοι καὶ γνώριμοι, ὑμεῖς δὲ τούναντίον ἐκ μὲν ἐνδόξων ἄδοξοι ἐκ δ' εὐπόρων ἄποροι. 69. πόλεως γὰρ ἔγωγε πλούτον ἡγοῦμαι συμμάχους πίστιν εὐνοίαν, ὧν πάντων ὑμεῖς ἐστὲ ἄποροι· ἐκ δὲ τοῦ τούτων ὀλιγώρως ὑμᾶς ἔχειν καὶ εἰν τοῦτον τὸν τρόπον τὰ πράγματα φέρεσθαι ὃ μὲν εὐδαίμων καὶ μέγας καὶ φοβερὸς πᾶσιν Ἕλλησι καὶ βαρβάροις, ὑμεῖς δ' ἔρημοι καὶ ταπεινοί, τῇ μὲν κατὰ τὴν ἀγορὰν εὐετηρία λαμπροί, τῇ δ' ὧν προσῆκε παρασκευῇ καταγέλαστοι.

70. Οὐ τὸν αὐτὸν δὲ τρόπον περὶ τε ὑμῶν καὶ περὶ αὐτῶν ἐνίους τῶν λεγόντων ὁρῶ βουλευομένους· ὑμᾶς μὲν γὰρ ἡσυχίαν ἄγειν φασὶ δεῖν, καὶν τις ὑμᾶς ἀδικῇ, αὐτοὶ δ' οὐ δύνανται παρ' ὑμῖν ἡσυχίαν ἄγειν οὐδενὸς αὐτοὺς ἀδικούντος. καίτοι λοιδορίας χωρὶς, εἴ τις ἔροιτο “εἰπέ μοι, τί δὴ γιγνώσκων ἀκριβῶς Ἀριστόμηδες (οὐδεὶς γὰρ τὰ τοιαῦτ’

ἐκβαλεῖν] 1. 12; 6. 20.

πυλαίαν] 6. 20.

Βοιωτίαν ἀπέδωκε] cf. 19. 141.

§ 68. κατασκευάζοντος] “in converting E. into a fortress against us (9. 17), and is now on his march to attack B.” (9. 17, 34).

ἐκ πτωχῶν] 3. 29.

§ 69. ἄποροι] “bankrupt.”

ὁλ. . . ἔχειν] “regarding these things with indifference.” Lys. 26. 9, οὐκ ἄξιον τῆς δοκιμασίας ὀλιγώρως ἔχειν. Don. § 453.

φέρεσθαι] In 8. 67 West., &c., read στέρεσθαι, with S and γρ F—a mere error of the copyist. “to take their course.”

τῇ μὲν] 8. 67, τῇ τῶν ὠνίων ἀφθο-

νία λαμπροί, the rest of the sentence being the same as here. cf. supr. 49.

§ 70. λ. χωρὶς] “raillery apart.” 9. 4, κολακείας χωρὶς. Bekk. st. omits καὶ ἀπράγμονα after ἀσφαλῇ, with S. The words are retained by Dind. “why is it that when you know . . . why is it that you choose not the quiet and easy life, but the one surrounded by danger?”

Ἀριστόμηδες] According to Plutarch, *Reip. gerendae Praec.* c. 14, Demosthenes made no attacks of this kind in his Philippics: καίτοι γε καὶ Δημοσθένης ἐν τῷ δικανικῷ τὸ λοιδορῶν ἔχει μόνον, οἱ δὲ Φιλιππικοί καθαρεύουσι καὶ σκώμματος καὶ βωμο-

ἀγνοεῖ) τὸν μὲν τῶν ἰδιωτῶν βίον ἀσφαλῆ καὶ ἀκίνδυνον ὄντα, τὸν δὲ τῶν πολιτευομένων φιλαίτιον καὶ σφαλερὸν καὶ καθ' ἑκάστην ἡμέραν ἀγώνων καὶ κακῶν μεστόν, οὐ τὸν ἡσύχιον καὶ ἀπράγμονα ἀλλὰ τὸν ἐν τοῖς κινδύνοις αἰρῆ;" 71. τί ἂν εἶποις; εἰ γὰρ ὁ βέλτιστος εἰπεῖν ἂν ἔχοις, τοῦτό σοι δοίημεν ἀληθὲς λέγειν, ὡς ὑπὲρ φιλοτιμίας καὶ δόξης ταῦτα πάντα ποιεῖς, θαυμάζω τί δὴ ποτε σαυτῷ μὲν ὑπὲρ τούτων ἅπαντα ποιητέον εἶναι νομίζεις καὶ πονητέον καὶ κινδυνευτέον, τῇ πόλει δὲ προέσθαι ταῦτα μετὰ ῥαθυμίας συμβουλευεῖς. οὐ γὰρ ἐκείνὸ γ' ἂν εἶποις, ὡς δὲ μὲν ἐν τῇ πόλει δεῖ τινὰ φαίνεσθαι, τὴν πόλιν δ' ἐν τοῖς Ἑλλησι μηδενὸς ἀξίαν εἶναι. 72. καὶ μὴν οὐδ' ἐκείνὸ γε ὀρώ, ὡς τῇ μὲν πόλει ἀσφαλὲς τὸ τὰ αὐτῆς πράττειν, σοὶ δὲ ἐπικίνδυνον εἰ μηδὲν τῶν ἄλλων πλέον περιεργάσῃ, ἀλλὰ τούναντίον σοὶ μὲν ἐξ ὧν ἐργάζῃ καὶ περιεργάζῃ τοὺς ἐσχάτους ὄντας κινδύνους, τῇ πόλει δὲ ἐκ τῆς ἡσυχίας. 73. ἀλλὰ νῆ Δία παππῶα καὶ πατρῷα δόξα σοι ὑπάρχει, ἣν αἰσχρόν ἐστιν ἐν σοὶ κατα-

λοχίας ἀπάσης. The Schol. explains it by saying that Dem. singled out Aristomedes as ἓνα τινὰ τῶν προδοτῶν, who opposed the alliance with Persia and the war with Philip. We can hardly believe that the orator, if driven to depart from his usual custom of leaving opponents unnamed, would have wasted his strength upon a nobody. Bekk. and Dind. read Ἀριστόδημον, by whom some think the tragic actor of that name is meant; respecting him see Grote, 11. 517, 518. But there is no evidence that Aristodemus took any prominent part in politics except during the preliminary negotiations for peace, when his doing so was in a great measure accidental.

φιλαίτιον] "exposed to attack," "to hostile criticism."

§ 71. εἰ γάρ] "for if we should grant that the best answer you could make is true in your mouth, that . . ."

σ. μὲν] "you consider yourself

bound to use every exertion and undergo toil and danger."

μετὰ ῥ.] "with indifference."

τινὰ] "a person of consequence," "of importance." 21. 213, τὸ δοκεῖν τινες εἶναι. The neuter is used in the same way (Pl. *Apol.* ad fin.), like "aliquid" in Latin. Juv. 1. 74, "si vis esse aliquid."

§ 72. καὶ μὴν] "nor again do I really see that for the state it is safe to mind her own business," attend to her own affairs as recommended by the peace party. 27. 46, ἐπειδὴ δεῖ λόγον αὐτὴν δοῦναι τούτων, τὰ αὐτοῦ πράττειν φησίν.

ἐργάζῃ καὶ π.] "from your meddling and overmeddling." Mr. K.

§ 73. νῆ Δία] "but I suppose," "but you may tell me . . ." 6. 13.

σοι ὑπάρχει] sup. 25, τῶν ὑπαρχόντων. "you inherit," "there has descended to you." Isocr. 9. 19, τὰ . . ἐξ ἀρχῆς Εὐαγόρα παρὰ τῶν προγόνων ὑπάρξαντα. Id. 16. 24, "ἐν ἐπίστροφ' ὅτι πόρρωθεν ἡμῖν ὑπάρχει μέγιστα καὶ κάλλιστα τῶν πολιτῶν,

λῦσαι τῇ πόλει δ' ὑπῆρξεν ἀνώνυμα καὶ φαῦλα τὰ τῶν προγόνων. ἀλλ' οὐδὲ τοῦθ' οὕτως ἔχει σοὶ μὲν γὰρ ἦν κλέπτῃς ὁ πατήρ, εἴπερ ἦν ὁμοίός σοι, τῇ πόλει δ' ἡμῶν, ὥς πάντες ἴσασιν, οἱ Ἕλληνες ἐκ τῶν μεγίστων κινδύνων σεσωσμένοι. 74. ἀλλὰ γὰρ οὐκ ἴσως οὐδὲ πολιτικῶς ἔνιοι τὰ καθ' ἑαυτοὺς καὶ τὰ κατ' αὐτὴν πολιτεύονται πῶς γὰρ ἔστιν ἴσον τούτων μὲν τινὰς ἐκ τοῦ δεσμοτηρίου ἤκοντας ἑαυτοὺς ἀγνοεῖν, τὴν πόλιν δ', ἣ προειστήκει τῶν ἄλλων τέως καὶ τὸ πρωτεῖον εἶχε, νῦν ἐν ἀδοξίᾳ πάσῃ καὶ ταπεινότητι καθεστάναι;

75. Πολλὰ τοίνυν ἔχων ἔτι καὶ περὶ πολλῶν εἰπεῖν παύσομαι· καὶ γὰρ οὐ λόγων ἐνδεία μοι δοκεῖ τὰ πράγματα οὔτε νῦν οὔτ' ἄλλοτε πώποτε φαύλως ἔχειν, ἀλλ' ὅταν πάντ' ἀκούσαντες ὑμεῖς τὰ δέοντα, καὶ ὁμογνώμονες ὥς ὀρθῶς λέγεται γενόμενοι, τῶν λυμαίνεσθαι καὶ διαστρέφειν ταῦτα βουλομένων ἐξ ἴσου κάθησθε ἀκροώμενοι, οὐκ ἀγνοοῦντες αὐτοὺς (ἴστε γὰρ εὐθύς ἰδόντες ἀκριβῶς, τίς μισθοῦ λέγει

i. e. that our family is one of the oldest and most distinguished in Athens. Pl. *Charm.* 155 A.

ἐν σοὶ κ.] “which it is, you would say, disgraceful to terminate in your own person.” Thuc. 2. 64, ταῦτα γὰρ ἐν ἔθει τῇδε τῇ πόλει πρότερόν τε ἦν νῦν τε μὴ ἐν ὑμῖν κωλυθῆναι.

τῇ π.] “while the city inherits from our ancestors only what is ignoble and mean.”

τῇ π. . . ὥς] Bekk. had οἱ “Ε. δὲς ἐκ . . . κ. ὑπὸ τῶν προγόνων σ. He now omits δὲς and ὑπὸ τῶν πρ. because they are not supported by S. “Lenissime corrigas οὐς πάντες ἴσασιν οἱ “Ε.” (Schäff.), a conj. introduced into the text by Dind. The emendation though plausible seems unnecessary, as such deviations from strict sequence are not uncommon. “your father was a thief, if he was like you, whereas by our city, as all men know, the Greeks were saved . . .” cf. 2. 24.

πόλει] Madv. 38 g.

σεσωσμένοι] sc. ἦσαν, from ἦν.

See note to 3. 25.

§ 74. οὐκ ἴσως] Bekk. formerly read ἀλλὰ γὰρ οὐκ. He now omits the words ἀλλὰ γὰρ, as not found in S. They are rightly, I think, retained by Dind. “but some administer their own affairs and those of the city in a way neither equitable nor becoming them as citizens,” “neither equitably nor constitutionally.”

πολιτικῶς] cf. 9. 48; 19. 99.

προειστήκει] “once was at the head of the II. and held the foremost place . . .”

§ 75. ὅμ. . . . γενόμενοι] “all agreeing that . . .”

ἐξ ἴσου] “with equal favour.”

εὐθύς ἰδόντες] “the moment you see them,” “at the first glance.” Madv. 175 b. Hyperides could say at a later period, οὐ μόνον αὐτοῖς, ἀλλὰ καὶ οἱ ἄλλοι Ἀθηναῖοι ἴσασιν καὶ τὰ παιδία τὰ ἐκ τῶν διδασκαλείων



καὶ ὑπὲρ Φιλίππου πολιτεύεται, καὶ τίς ὡς ἀληθῶς ὑπὲρ τῶν βελτίστων), ἀλλ' ἵν' αἰτιασάμενοι τούτους καὶ τὸ πρᾶγμα εἰς γέλωτα καὶ λαιδορίαν ἐμβαλόντες μηδὲν αὐτοὶ τῶν δεόντων ποιῆτε. 76. ταῦτ' ἐστὶ τὰληθῇ μετὰ πάσης παρρησίας, ἀπλῶς εὐνοίᾳ, τὰ βέλτιστα εἰρημένα, οὐ κολακείας καὶ βλάβης καὶ ἀπάτης λόγος μεστός, ἀργύριον μὲν τῷ λέγουσι ποιήσω, τὰ δὲ πράγματα τῆς πόλεως τοῖς ἐχθροῖς ἐγχειριῶν. ἢ οὖν παυστέον τούτων τῶν ἐθῶν, ἢ μηδένα ἄλλον αἰτιατέον τοῦ πάντα φαύλως ἔχειν ἢ ὑμᾶς αὐτούς.

καὶ τῶν ῥητόρων τοὺς παρ' ἐκείνων μισθαροῦντας . . . . (*Pro Euxenip.* § 22).

μισθοῦ] "for hire."  
ὡς ἀληθῶς] "honestly."

εἰς γ. . . ἐμβ.] "turning the thing into laughter and raillery."

§ 76. ἀπλῶς] "with perfect freedom, simply out of good will, as the best," "for the best."

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## 44

## COWPER'S TASK.

I say the pulpit (in the sober use  
 Of its legitimate peculiar pow'rs)  
 Must stand acknowledg'd, while the world shall stand,  
 The most important and effectual guard,  
 Support and ornament of virtue's cause.  
 There stands the messenger of truth : there stands  
 The legate of the skies ; his theme divine,  
 His office sacred, his credentials clear.  
 By him, the violated law speaks out 340  
 Its thunders, and by him, in strains as sweet  
 As angels use, the Gospel whispers peace.  
 He establishes the strong, restores the weak,  
 Reclaims the wand'rer, binds the broken heart,  
 And, arm'd himself in panoply complete  
 Of heav'nly temper, furnishes with arms  
 Bright as his own, and trains, by ev'ry rule  
 Of holy discipline, to glorious war,  
 The sacramental host of God's elect.  
 Are all such teachers? would to heav'n all were ! 350  
 But hark—the Doctor's voice—fast wedged between  
 Two empirics he stands, and with swoln cheeks  
 Inspires the news, his trumpet. Keener far  
 Than all invective is his bold harangue,  
 While through that public organ of report  
 He hails the clergy ; and, defying shame,  
 Announces to the world his own and theirs.  
 He teaches those to read, whom schools dismiss'd,  
 And colleges, untaught ; sells accent, tone,  
 And emphasis in score, and gives to pray'r 360  
 Th' *adagio* and *andante* it demands.  
 He grinds divinity of other days  
 Down into modern use ; transforms old print  
 To zigzag manuscript, and cheats the eyes  
 Of gall'ry critics by a thousand arts.—  
 Are there who purchase of the Doctor's ware?  
 Oh name it not in Gath !—it cannot be,  
 That grave and learned Clerks should need such aid.  
 He doubtless is in sport, and does but droll,  
 Assuming thus a rank unknown before, 370  
 Grand caterer and dry-nurse of the church.

I venerate the man whose heart is warm,  
 Whose hands are pure, whose doctrine and whose life

## NOTES TO THE TIMEPIECE.

87

gether as with a close seal. . . . The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved."

Hobbes, in his famous book to which he gave the title *Leviathan*, symbolised thereby the force of civil society, which he made the foundation of all right.

315-325 Cowper's limitation of the province of satire—that it is fitted to laugh at foibles, not to subdue vices—is on the whole well-founded. But we cannot forget Juvenal's famous "facit indignatio versum," or Pope's no less famous—

"Yes, I am proud: I must be proud to see  
Men not afraid of God, afraid of me:  
Safe from the bar, the pulpit, and the throne,  
Yet touched and shamed by ridicule alone."

326-372 *The pulpit, not satire, is the proper corrector of sin. A description of the true preacher and his office, followed by one of the false preacher, "the reverend advertiser of engraved sermons."*

330 *Strutting and vapouring.* Cf. *Macbeth*, v. 5.

"Life's but a walking shadow, a poor player,  
That struts and frets his hour upon the stage,  
And then is heard no more; it is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing."

"And what in real value's wanting,  
Supply with vapouring and ranting."—HUDIBRAS.

331 *Proselyte.* προσήλυτος, a new comer, a convert to Judaism.

338 *His theme divine.* Nominative absolute.

343 *Stablisthes.* Notice the complete revolution the word has made—stabilire, établir, establish, stablsh; cf. state, &c.

346 *Of heavenly temper.* Cf. *Par. Lost*, i. 284, "his ponderous shield ethereal temper." See note on *Winter Morning Walk*, l. 664.

349 *Sacramental.* Used in the Latin sense. Sacramentum was the oath of allegiance of a Roman soldier. The word in its Christian sense was first applied to baptism—the vow to serve faithfully under the banner of the cross. See *Browne on the Thirty-nine Articles*, p. 576.

350 *Would to heaven.* A confusion between "would God" and "I pray to heaven."

351 A picture from the life of a certain Dr Trusler, who seems to have combined the trades of preacher, teacher of elocution, writer of sermons, and literary hack.

352 *Empirics.* εμπειρικός, one who trusts solely to experience or practice instead of rule, hence a quack. The accent is the same as in Milton (an exception to the rule. See note on *Sofa*, l. 52).

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1825]

## THE TURKISH QUESTION

1397

state of things was for the moment crossed by the death of Alexander (Dec. 1, 1825). The view which his successor Nicholas would take became in the last degree important; Canning, with great wisdom, chose Wellington—opposed indeed to his policy, but personally acceptable to the Russian Czar—as his special ambassador to take the royal congratulations upon the new Emperor's accession, and to continue the negotiations if possible. The appointment met with universal approbation; even Metternich believed that in the hands of Wellington the question must be settled in accordance with his views. It was with much surprise and anger that the Turks and Austrians heard that, on the 4th of April, an arrangement had been arrived at between the Courts of England and Russia. Taking advantage of the very moderate claims of the Greeks, who demanded no more than to be placed on the same footing as the Danubian Principalities, remaining as self-governing but dependent vassals of the Turkish Government, the English minister had succeeded in procuring the signature of a protocol embodying a plan for peaceful intervention.

Protocol  
between  
England and  
Russia.  
April 1826.

The cause of Greek independence had already excited enthusiasm in England, many volunteers had joined the armies, and money had been subscribed for them. In this enthusiasm Canning in his heart fully joined; from early youth one of his favourite dreams had been the independence of that race to which as an ardent lover of the classics he felt he owed so much. But, true to his principles, and determined to maintain the strict neutrality of England, he had done his best to check any active assistance to the insurgents. According to his view it was necessary that England should intervene with clean hands, and as the friend of both parties. He was also in constant dread of the watchfulness of his Tory enemies, fearing lest any sign of too great favour to Russia should enable them entirely to thwart his plans. Nevertheless the knowledge of the approaching intervention gave a great impetus to the feeling in favour of Greece in England, and men and money were poured in considerable quantities into the peninsula. Lord Cochrane, the most dashing and adventurous of English sailors, had joined the insurgents with an American frigate, General Churchill took command of their armies, yet their destruction seemed immi-

Enthusiasm  
for Greek  
independence  
in England.

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1264]

*MARCH TO LEWES.*

153

fellow-countrymen, there was need of some outward mark to distinguish friend from foe. All had entire confidence in the wisdom and military skill of their leader, whose exploits in Gascony had marked him out as being one of the foremost soldiers of the age.

Before sunrise, on the morning of May 14th, the Barons' army was ordered to march through the woods across the summit of the ridge of down which lay between Fletching and Lewes. Such was the care of Earl Simon in the disposition and ordering of his forces that, although many of them were novices to war, the march was accomplished in perfect order and discipline. Before starting Earl Simon dubbed as knights the young Gilbert de Clare, Earl of Gloucester; Robert de Vere, Earl of Oxford; and John de Burgh.

The army advanced within two miles of Lewes when they ascended the slope of a hill, from which they soon caught sight of the bell-tower of the priory. Then dismounting from his horse, Earl Simon addressed his soldiers: "Beloved comrades and followers, we are about to enter upon battle to-day in behalf of the Government of the kingdom, to the honour of God, of the blessed Mary, of all the saints, and of our mother Church, and moreover for the maintenance of our faith. Let us pray to the King of all, that, if what we now undertake pleases Him, He would grant us vigour and help, so that we may do a pleasing service, and overpower the malice of our enemies. Since



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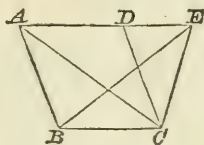
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*Then must  $\square ABCD$  be double of  $\triangle EBC$ .*

Join  $AC$ .

Then  $\triangle ABC = \triangle EBC$ ,  $\because$  they are on the same base and between the same  $\parallel$ s ; I. 37.

and  $\square ABCD$  is double of  $\triangle ABC$ ,  $\because AC$  is a diagonal of  $ABCD$  ; I. 34.

$\therefore \square ABCD$  is double of  $\triangle EBC$ .

Q. E. D.

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of all of them open by two slits turned towards the centre of the flower. Their stalks have expanded and joined together, so as to form a thin sheath round the central column (fig. 12). The dust-



Fig. 12.

Dust-spikes of gorse (*enlarged*).

spikes are so variable in length in this flower, that it may not be possible to see that one short one comes between two long ones, though this ought to be the case.

The *seed-organ* is in the form of a longish rounded pod, with a curved neck, stretching out beyond the dust-spikes. The top of it is sticky, and if you look at a bush of gorse, you will see it projecting beyond the keel in most of the fully-blown flowers, because the neck has become more curved than in fig. 12. Cut open the pod; it contains only one cavity (not, as that of the wall-flower, two separated by a thin partition), and the grains are suspended by short cords from the top (fig. 13). These grains may be plainly seen in the seed-organ of even a young flower. It is evident that they are the most important part of the plant, as upon them depends its diffusion and multiplication. We have already seen how carefully their well-being is considered in the matter of their perfection, how even insects are pressed into their service for this purpose! Now let us glance again at our flower, and see how wonderfully contrivance is heaped upon contrivance for their protection!

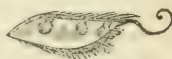


Fig. 13.

Split seed-pod of gorse.

First (see fig. 10, p. 14), we have the outer covering, so covered with hairs, that it is as good for keeping out rain as a waterproof cloak; in the buttercup, when you pressed the bud, it separated into five leaves; here there are five leaves, just the same, but they are so tightly joined that you may press till the whole bud is bent without making them separate at all, and when the bud

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## EXAMPLES.

SIMPLE.—ἄνθρωπος, ὁ, man; οἶκος, ὁ, house; ξύλον, τό, wood.

CONTR.—πλοῦς, ὁ, voyage; κανοῦν, τό, basket.

Obs. 1. In the neuters, nom., acc., and voc. are always the same; and in the plural these cases always end in *a*. The contraction of ὀστέα into ὀστώ is irregular, cp. 11.

Obs. 2. The following words are feminine:—ὁδός, way; νήσος, island; νόσος, disease; δρόσος, dew; σποδός, ashes; ψήφος, pebble; ἄμπελος, vine; γνάθος, jaw; ἡπειρος, continent; and some others.

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trace of anything artificial, except perhaps in the orators: and even there the art is shown as much in the *extreme naturalness* of the order as in anything else.

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*Clearness* is the chief thing. Let the words come out in their natural order, but so that there be no ambiguity. In a Latin sentence you have to think about balance and point and marshalling of verbs and so forth: in Greek it is best to be not hampered by rules for order, but to strive simply to say what you mean, and let it come out in the most natural way; and above all, to be clear.

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‘He said he would kill all who did not do what he ordered,’

They will produce the following obscure passage:

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## VERBS.

## SHALL AND WILL.

98. In the employment of these words to form a future tense, we must distinguish the *unemphatic* from the *emphatic* use.

In ordinary conversation, when *shall* and *will* are merely used as signs to mark future events, custom (or, as some say, courtesy) has decided that *shall* is to be used for the *first* person, and *will* for the *second* and *third* persons: thus we say

I shall go to London to-morrow.

You will be too late for the train.

The Queen will leave Windsor to-day.

But, even in the discourse of common life, when the *intention* marked by the word *will*, or the *compulsion* implied in the word *shall*, is to be made prominent in even a slight degree, *will* is used with the *first* person, and *shall* with the *second* and *third* persons:

*Falstaff*. You must excuse me, Master Robert Shallow.

*Shallow*. I will not excuse you: you shall not be excused: excuses shall not be admitted.

99. Next, in the emphatic language of poetry and the higher prose, *will* denotes *free intention*.

*Shall* denotes *strong compulsion*, *earnest admonition*, *firm assurance*, what must be, what ought to be, what is sure to come to pass

Hence *will* is often used with the *first* person:

I *will* arise and slay thee with my hands.—*Tennyson*.

And for her sake I do rear up her boy,

And for her sake I *will* not part with him.—*Shakespeare*.

And *shall* is often used with the *second* and *third* persons:

## EASY LATIN STORIES FOR BEGINNERS.

## PART I.

## I.—THE STORY OF ARION.

*Arion, after travelling abroad, hires a vessel to take him home.*

1.—ARION citharista praeclarus erat. Is diu apud Periandrum Corinthiorum regem versatus erat. Tum in Italiam Siciliamque navigare cupivit. Ingentibus opibus ibi comparatis, Corinthum redire voluit. Itaque Tarento, urbe Italiae, profectus est, ubi navigium hominum Corinthiorum conduxerat.

*The sailors form a plan to rob and murder him.*

2.—Hi autem eum in mare proicere constituerunt; pecunia enim potiri cupiebant. Tum vero Arion consilium intellexit. Tristis ad preces confugit. Pecunia omni nautis oblata, vitam deprecatus est. Nautae vero precibus viri non commoti, mortem ei statim minati sunt.

*Arion sings a beautiful song, and leaps overboard.*

3.—In has angustias redactus Arion, in puppi stetit, omni armatu suo indutus. Tum unum e carminibus canere incepit. Nautae suavi carmine capti e puppi mediam in navem concesserunt. Ille omni ornatu indutus, capta cithara, carmen peregit. Cantu

## NOTES.

## PART I.

## SIMPLE SENTENCES.

EVERY Simple Sentence is either :—

- I. A Statement ; as *Psittacus loquitur*, *The parrot speaks*.
- II. A Command or Request ; as *Loquere*, *psittace*, *Speak, parrot*.
- III. A Question ; as *Loquitur ne psittacus ?* *Does the parrot speak ?*

1. *apud*—‘at the court of.’

*Corinth*—a town on the isthmus which separates Northern Greece from the Peloponnesus (island of Pelops).—*Lat. Prim.* § 101.

*ingentibus opibus comparatis*.—*Lat. Prim.* § 125.

*Tarentum*—now Taranto, the largest Greek city in Italy, on the gulf of the same name.—*Lat. Prim.* § 121, c.

2. *oblata*—from *offero*.

3. *redactus*—from *redigo*.

*mediam navem*—‘the middle of the ship ;’ so with other adjectives of position, as, *summus mons*—‘the top of the mountain.’

4. *Taenarum*—now Cape Matapan, the most southern promontory of Greece.

*delatus*—from *defero*.

5. *multum pecuniae*—*lit.* ‘much of money.’—*Lat. Prim.* § 131.

6. *Massagetae*—a wandering tribe in Central Asia.

*Scythae*—a people of S.-E. Europe.

*simili Scytharum*—short for ‘like those of the S.’

*Utor*.—*Lat. Prim.* § 119, a.

*Ex equis*—‘on horseback.’

*ad omnia*—‘for everything.’

*cocta*—from *coquo*.

7. *quisque . . . sepeliunt*—‘They bury . . . each in his own.’

8. *ungulis bovinis*—‘with the hoofs of an ox.’—*Lat. Prim.* § 115.

*magnitudine*.—*Lat. Prim.* § 116.

9. The phoenix was said to live five hundred years, and then to kill itself by fire, its ashes producing a young one.

*ex intervallo*—‘after an interval.’

*aliorum . . . aliorum*—of some . . . of others.—See 91, note.

*circumlitum*—from *circumlino*.

*magni*—‘at a high price.’—*Lat. Prim.* § 128, a.



## CLEARCHUS IN COLLUSION WITH CYRUS. [Bk. 1. CH. 11

*Misled by the absence of allusion to any intention of going against the king, the soldiers applaud. Clearchus' understanding with Cyrus.*

7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι. ταῦτα ἀκούσαντες, ὅτι οὐ φαίη<sup>63</sup> παρὰ βασιλέα πορεύεσθαι ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὄπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. 8. Κῦρος δὲ τοῖτοισι<sup>19a</sup> ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλεάρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν<sup>26</sup> πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὥς καταστησομένων τούτων<sup>27, 53a</sup> εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων<sup>21a</sup> τὸν βουλόμενον ἔλεξε τοιαύδε·

*Clearchus' second speech. 'Plainly the connexion between us and Cyrus is broken off; I am ashamed to face him, for I fear lest he should punish my breach of faith. Indeed we had all better look out for some way of escape, for Cyrus is a stern foe, and has a large force encamped at our side.'*

“Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου<sup>8a</sup> δῆλον ὅτι οὕτως ἔχε· πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε<sup>51</sup> οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος ἔτι ἡμῖν μισθοδότης· ὅτι μέντοι ἀδικεῖσθαι<sup>43a</sup> νομίζει ὑφ' ἡμῶν, οἶδα· 10. ὥστε καὶ μεταπεμπομένου αὐτοῦ<sup>27</sup> οὐκ ἐθέλω<sup>49a</sup> ἐλθεῖν, τὸ μὲν μέγιστον,<sup>14b</sup> αἰσχυρόμενος, ὅτι σύννοδα ἑμαυτῷ πάντα ἐψευσμένος<sup>9a, 43c</sup> αὐτόν, ἔπειτα δὲ καὶ δεδιώς, μὴ λαβὼν με δίκην ἐπιθῇ<sup>43d</sup> ὧν<sup>4a, 13</sup> νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. 11. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα<sup>43a, 43c</sup> εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν,<sup>23</sup> ἀλλὰ βουλεύεσθαι, ὃ τι χρὴ<sup>45</sup> ποιεῖν ἐκ τούτων. Καὶ ἔως γινόμενον<sup>52c</sup> αὐτοῦ, σκεπτόμενον<sup>31a</sup> μοι δοκεῖ εἶναι, ὅπως ἀσφαλίστατα μενοῦμεν·<sup>50c</sup> εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλίστατα ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγὸς<sup>21</sup> οὔτε ἰδιώτου ὄφελος οὐδέν. 12. Ὁ δ' ἀνὴρ πολλοῦ<sup>26a</sup> μὲν ἄξιος φίλος, ὃς ἂν φίλος ᾖ,<sup>48</sup> χαλεπώτατος δ' ἐχθρὸς, ὃς ἂν πολέμιος

ἀλεξήσασθαι is not the usual Attic form of the aorist of ἀλέξω, but has here the strongest MS. authority.

7. παρὰ βασιλείᾳ] To the king's court; ἐπὶ, which would imply hostility, seems purposely avoided. The effect of the speech is plain. Clearchus is not personally popular, but his declaration, that he is not going this long march inland in a strange country, at once brings over some even of Xenias' men, who probably knew what the march was.  
[Ep. i. 1. 2.

8. τούτων] Neuter; that things would right themselves.

9. τὰ μὲν δὴ Κύρου] Cyrus' relations to us must vary with our relation to him. Note the cleverness with which the different points in this speech are put:—1. Of course our pay ceases, and we are thrown on our own resources: 2. we are the aggressors; I cannot face Cyrus, because I know I am treating him shabbily: 3. we shall require all our vigilance to guard our own safety: 4. we cannot neglect the strong force which Cyrus has, and which is sufficient to crush us, for he will be no relenting foe, if foe we make him, and he is close at our doors.

11. ἤδη] At once.

τούτων] i.e. τῶν ἐπιτηδίων.

12. ἐχθρὸς] Note the difference between ἐχθρὸς and πολέμιος. A man may be at war with you without any personal feeling of enmity, but he, if he be your foe, will be a bitter and unrelenting one. Krüger quotes appropriately CURTIUS vii. 10. 8: 'Illi nunquam se inimicos ei, sed bello lacessitos hostes fuisse, respondent.'

13. ἀ ἐγγνωσκον] Like the γνώμην ἀποφαίνεσθαι of the Athenian assembly.

γνώμης] Consent.

14. εἰς δὲ δὴ εἶπε] 'One went so far as to say.'

ἡ δὲ ἀγορὰ κ.τ.λ.] It is this that gives point to the recommendation to buy provisions; it reminds them that they could not even get them without Cyrus' permission.

διὰ φιλίας τῆς χώρας] Note that φιλίας is predicate. The presence of a guide from Cyrus might secure their being unmolested.

ὦν πολλοὺς κ.τ.λ.] Another insidious hint of danger.

It was the Greeks mainly who had plundered the country in reprisal for the loss of their comrades.

15. ὥς δέ] i.e. ἕκαστος δὲ λεγέτω ὥς. The construction is changed from ὥς πεισόμενον, and a general positive word is understood from the negative εἰς.

16. ὥσπερ κ.τ.λ.] As if Cyrus would not want his ships to convey back

## ATTRIBUTIVE EXPRESSIONS.

L. C.

NOTE 3.—The Objective Genitive in Latin, denoting the object of an action implied in the noun that it qualifies, is often used in phrases where in English we use the Prepositions *for*, *about*, *from*.

ENGLISH.	LATIN.
Resentment <i>for</i> a wrong.	Dolor injuriæ.
Escape <i>from</i> danger.	Fuga periculi.
A craving <i>for</i> gain.	Fames lucri.
Sleep is a refuge <i>from</i> all toils.	Somnus est perfugium omnium laborum.
Anxiety <i>about</i> the body.	Cura corporis.

NOTE 4.—The Attributive Adjective is used in Latin in many cases where we use Prepositions, such as *of*, *in*, *against*; thus—

Mons summus, *the top of the mountain.*  
 Sullanus exercitus, *the army of Sulla.*  
 Media aestas, *the middle of the summer.*  
 Bellum Africanum, *the war in Africa.*  
 Bellum Mithridaticum, *the war against Mithridates.*  
 Reliqua Graecia, *the rest of Greece.*  
 Italia tota, *the whole of Italy.*

NOTE 5.—Observe carefully the following distinctions:—

LATIN.	ENGLISH.
Urbs Roma.	The city <i>of</i> Rome.
Sardinia insula.	The island <i>of</i> Sardinia.
Civis Romanus.	A citizen <i>of</i> Rome.
Civis Atheniensis.	A citizen <i>of</i> Athens.
Graecus homo.	A Greek.
Homo Romanus.	A Roman.
Vir patricius.	A patrician.

NOTE 6.—The Objective Genitive follows many adjectives in Latin to express the object of *desire*, *knowledge*, etc., implied in the adjective; thus—

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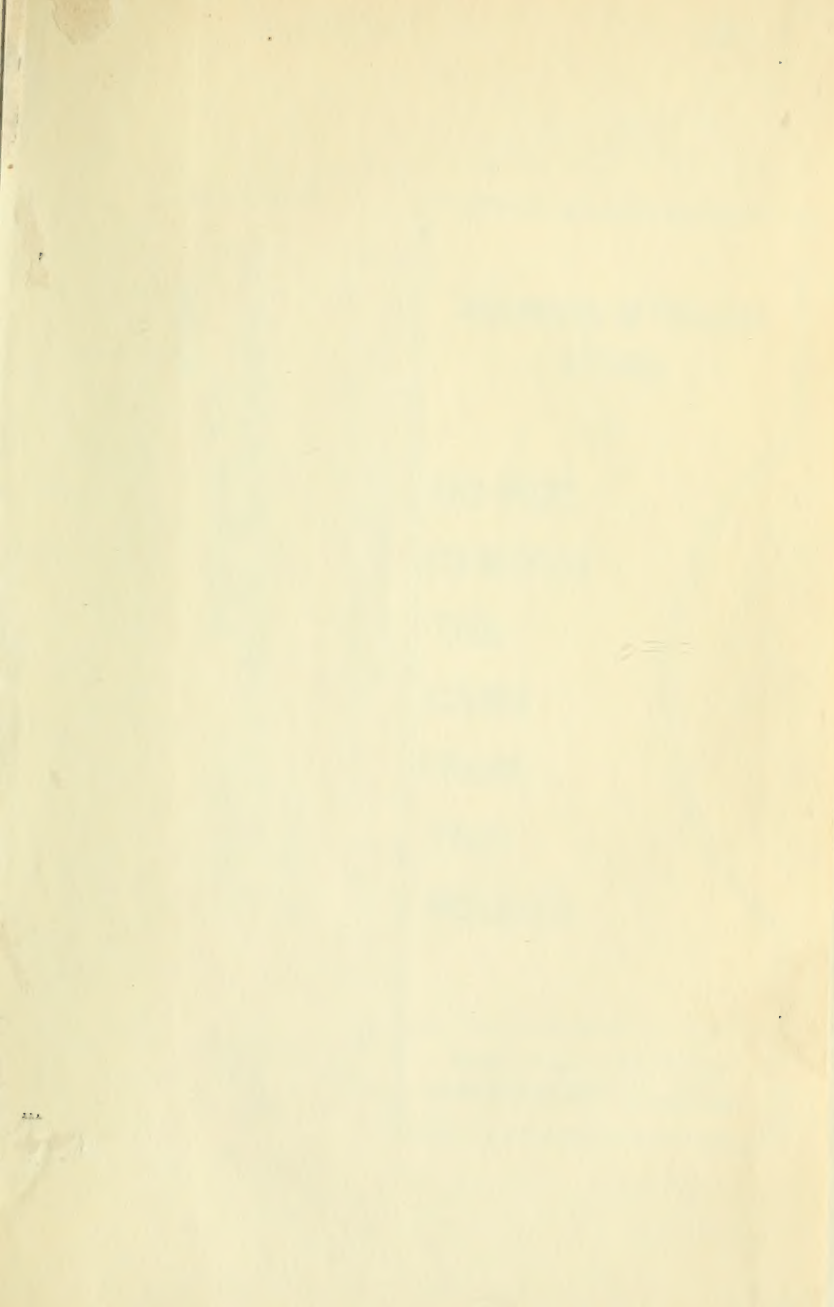
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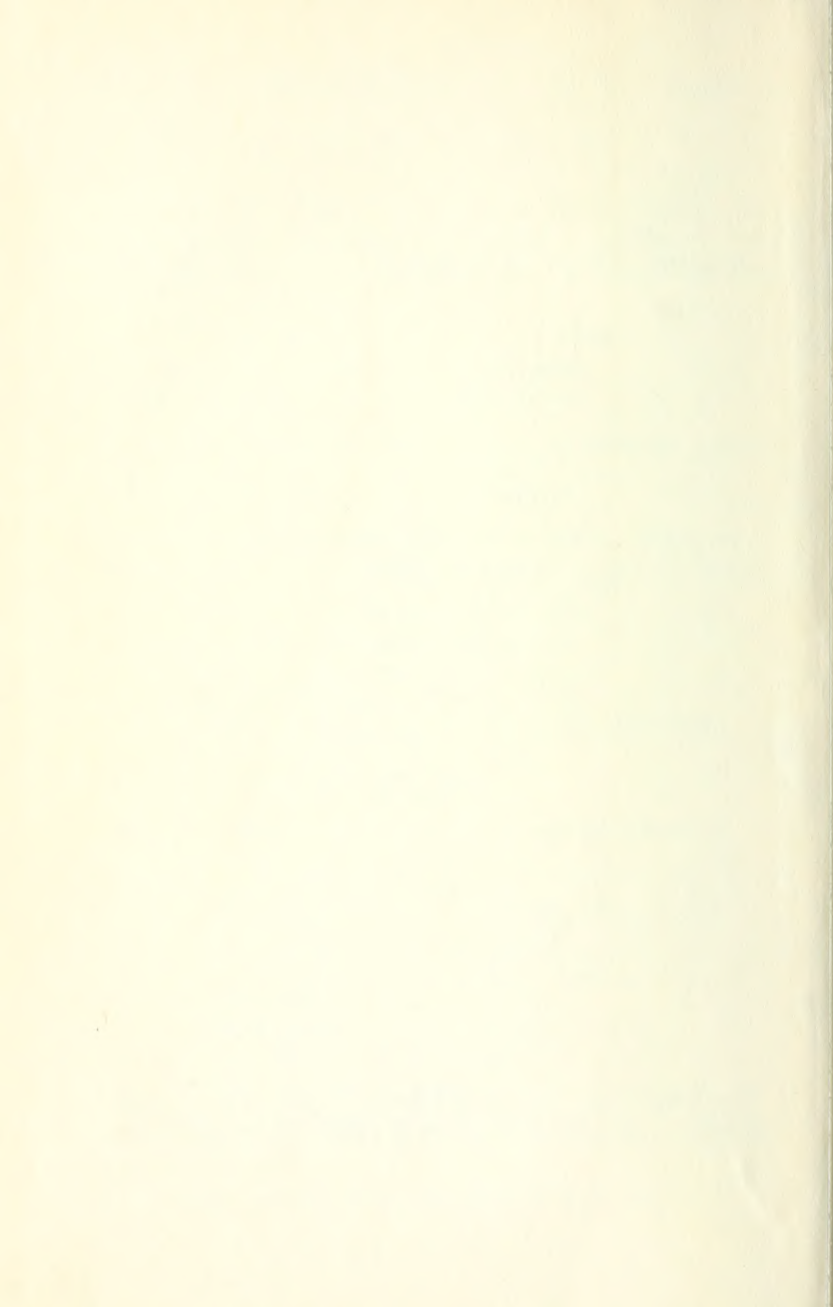


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